

# *The* CHRISTIAN CENTURY

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CHICAGO

# History Repeating Itself

Present Situation Not Unique in Life of Disciples

BY E. B. BARNES.

We are a people of perils, a generation of moral cliff dwellers, living daily in expectation of disaster. Read our history since the close of the Millennial Harbinger period, and you will hear from month to month the ringing of the alarm bell. The men who rang never lacked a following, or a temporary glory. But the bell that rang our doom rang surely the knell of the ringer. We are here, and he is gone, leaving us an example to be avoided. A peril has always been on tap. We have rung alarms when we should have written books; we have brewed panics when we should have studied the things that made for peace; we have suspected when we should have encouraged each other; we have denounced when we should have tolerated; we have allowed the fanatic rather than the scholar to lead us; we have been the victims of the incendiaries rather than the children of the prophets; we have allowed the sword to become mightier than the pen. Ours is a march in which the rear leads the procession. Our belief in our mission, and the optimism of the few have preserved us in the midst of great perils.

## No Exceptions in Propaganda of Frenzy.

There are no exceptions in this propaganda of frenzy, whether the occasion be the fatal use of the title 'Reverend' on Isaac Errett's door-plate at Detroit, or the latest threnody of the sooth-sayers that doom camps on our progress and treason presides at our feasts. There is, as ever, the unvarying wall over our growing friendliness with our religious neighbors, and the denunciation over the perfidy that would lead us again into the bondage from which we have been delivered. Then there is the desire to keep us from advancing a single step beyond those taken by the fathers, the daily summons to the sun and moon to stand still. We are exhorted to go on unto perfection, but the boundaries are proscribed, beyond which if a man go he finds himself in the teeth of lions. No matter what the occasion, the language as well as the convictions of the alarmist have never changed. Time mellow neither the one nor the other. Both are as fixed as the eyes of the dead. Some one, so runs the tale of woe, has ever been attempting to introduce practices subversive of the principles of the Restoration movement, or to burden us with an ecclesiasticism which neither we nor our fathers were able to bear. The lament and its language endure forever.

## Our Theological Doctors.

That we still have a habitation and a name is due to the sleepless vigilance of the watchmen upon the walls! Had it not been for these pilots of the far seeing eye and the resolute hand, the ribs of the old ship of Zion would long ere this have been bleaching on yellow sands. These good brethren remind one of that class of physicians who today report the patient at death's door, and who, next week, point with pride to the robust victim on our streets saved from an untimely grave by their unflinching skill. By our theological doctors, I have been frightened so often that I am immune to fear; I will stalk into the domain of death, none daring to molest or make me afraid, if only my family leech is within hearing; while our theologians are on the job, I will descend without fear into the hades of heresy.

## Not Drawing on Imagination.

But that no one may conclude that I am drawing on my imagination for facts, I append extract taken from Lamar's *Me-*

*moirs of Isaac Errett*, vol. 1, pp. 280-282. Whether we are passing through a similar period, and whether the forces that are working today, fearful and destructive, are the same that have appeared among us before to check our progress, to terrify the timid for a time, and then to be outgrown and held up to ridicule as Lamar holds up the reactionaries of other days, I leave the reader to judge. We hear today—and how familiar the sound—that the old ship of Zion is in danger, treachery is on board; the sleepless editor, as ever, is at the helm; if the faithful will only stand by him—and the Rocky Fords, and the Piney Woods are still shouting their devotion—all will be well. The tempest-tossed craft will emerge in safety, if the brethren will not forget their subscriptions. Let him that readeth understand. The spirit of Benjamin Franklin, of whom Mr. Lamar speaks, is in our midst today. Once more history is repeating itself. Here is the extract:

## LAMAR'S CHARACTERIZATION OF BENJAMIN FRANKLIN.

He was quite clear in his conception of the logic of the plan of salvation. He could state it with accuracy, argue it with force, and support it by scripture and reason; and when this was the work that was specially required to be done, he was a workman that needed not to be ashamed. When, however, it became necessary to reach down into the depths of the soul's profounder difficulties—into that region of weakness and disease—nay, the region where death reigns, and where, consequently, logic is powerless—where the voice of almighty love and heaven-born charity is the only quickening influence—then it was that he seemed to come short. And I have no doubt that it was his inability really to appreciate in men and in churches the difficulties which lay beyond his plea—the obstacles which his arguments could not reach—that generated in him the ungracious spirit which at length largely possessed and characterized him. He became intolerant. He could not put himself in other men's places. There were ten thousand influences operating upon them which he could not fully understand—influences connected with early impressions, with parental education, with religious associations, with religious experience, with venerated and saintly examples—which naturally made them slow to accept what he preached as the conclusion of the whole case—but all these went for naught. He felt that what he preached or published was the truth; that he demonstrated it with almost mathematical certainty; and hence its rejection could be the result only of criminal opposition to the truth. Such a spirit might crush and silence opposition, but it could rarely win men to the voluntary and glad acceptance of the gospel.

## Attitude Toward Others.

His bearing toward brethren who differed from him was much the same. If they were disposed to be charitable to their fellow creatures, and especially to their fellow Christians of other churches, and generously, without constraint or stint, to recognize all that was pure and lovely and of good report among them; if they sympathized with their religious troubles, and were disposed to be patient, considerate, forbearing and helpful, rather than harsh, exclusive and condemnatory, it was regarded and proclaimed as a falling away, a compromise of the truth, a bid for popularity, a longing for the flesh-pots of Egypt. Such men as Isaac Errett, Robert Richardson, W. K. Pendleton, C. L. Loos, the Haydens and many more—the very loftiest characters in the brotherhood, and as lofty, morally and spiritually, as any in the world—if only they differed from him, were held up as

"unsound" and unfaithful, while the editor of the "Review" was the great champion of the truth and hope of the cause.

## Tone of the Paper Lowered.

Among the patrons there were many, of course, who accepted all this as gospel. As a natural consequence the tone of the paper was lowered. Its earlier volumes had been comparatively temperate, modest and of good spirit, and upwards the brethren, at least, conciliatory and kind. But now, though it still published from time to time an excellent and readable article, its columns began to be mainly filled with very inferior matter—matter that was "original" in every sense of the word. And, unhappily, there was no lack of copy. It came pouring in, in immense quantities and from all quarters—from Hickory Flats and Piney Groves and Sandy Hooks and Rocky Fords—letters, articles, reviews, communications, criticisms—all of them "original" in conception, and some of them in spelling and syntax as well; and their burden was a wail that so many were seeking to seduce the brethren from the truth, followed by an exulting gratulation that the "American Christian Review" was still the "Old Reliable," and giving honor to its able and uncompromising editor as the Magnus Apollo of the Reformation!

## Editorial Policy.

The editorials, of course, were responsive and powerful. Uncircumcised "compromisers" and profane "innovators" were shown no quarter. It was no time for dilly-dallying. The old ship of Zion was in danger. Storms were raging; waves were roaring; timbers were creaking; breakers were ahead; tricky and evil-disposed brethren were concealed in the hold; the prospect was gloomy—but *nil desperandum!* The "American Christian Review" was still on board; its sleepless editor was still at the helm; he understood the evil designs of the wicked; and if the faithful would only stand up to him, the old ship should be carried safely into port. Now was the time to subscribe! Richmond, Ky.

"When we cannot bring as many as we would to the service of God, we must bring as many as we can. . . . If we cannot reform the land, let us put away iniquity from our own tabernacle.—Matthew Henry.

Is the task small? Is it difficult? Am I insignificant—even unfit? Nevertheless it is in relation to God's work. It is assigned to me by him. It is in accord with his plan. I must hear in it his call to press forward, to use the powers I have.—Henry A. Stimson.

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# The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

## Christ's Ideal of Union

The burden of our Lord's intercessory prayer is the union of all who believe. As the prayer advances the circle of his solicitous interest continually enlarges. At first he prays for himself, that his true dignity and worth may appear in the trying ordeal through which he was about to pass. Then he voices a petition for his immediate disciples, that they may be kept and sanctified, i. e. set apart for service. Following this is a prayer for all who shall believe on him through the testimony of the apostles, and then there is a still more comprehensive petition for the ultimate triumph of all his followers.

### Vital Union With Himself.

It is a vital union that he desires; such a union as exists between himself and the Father, which, as he continually affirms, is a union of a most intimate and vital character. He had no life apart from the Father. His words and his works were not his own but the Father's and they bore witness that he came from God. His prayer is that believers may have a similar union with himself. The parable of the vine and the branches presents a fuller exposition of the same thought. In it he insists that believers can have no life apart from him. If they do not abide in him they will wither and die and be cast forth and burned. The same teaching is elaborated in what follows the parable. The union of which he speaks is a union of love such as the Father has for the Son and the Son has in turn for believers. It is a union resulting from obedience and issuing in fullness of joy. The commandment he especially emphasizes in this connection is that to love one another even as he has loved us and manifested his love by giving himself for us.

### Christ's Mission to Unite People.

It was the mission of Christ to unite people; to bring peace on earth; to harmonize conflicting interests and contending forces, and this he proposed to do, not by presenting a basis of union, doctrinal, formal or otherwise, but by transforming them and thus making them capable of dwelling together in unity. The cause of our divisions is our smallness of soul, our littleness of spirit, our narrowness of vision. We are divided not because we differ on matters of doctrine or policy, but because we are self-willed, selfish and proud. We aren't big enough of soul to dwell together in unity when we differ intellectually. It is no sign of Christlikeness for us to be able to labor and worship with those who hold the same convictions we hold. Christianity becomes triumphant in our lives when, differing as we do and must and always will, we still are united in love and service.

### Convictions and Convictions.

It is well to have convictions of truth and duty but we need to take heed lest they overrule our spirits and dominate our lives to the hurt of the cause we would serve. Jesus had convictions and for them he suffered and died but he did not nail others to the cross. The Pharisees also had convictions and because of them they crucified the Son of Man, but took good care that they were not crucified. It would be well for us to ask concerning our convictions: which way are they leading us? Do they make us willing to suffer and still to pray

for those who wound us, or do they cause us to be arbitrary, harsh and murderous in spirit; do they make us brotherly or unbrotherly? "This," says Rauschenbusch, "would be Christ's test of any custom, law or institution: does it draw men together or does it divide them?" If our convictions divide us, if they cause us to turn away even from our enemies in haughtiness and ill-feeling we should examine them again to see if they are not poorly based.

### Shameful to Allow Doctrines to Divide.

Christ's ideal of union is one of believers, who, abiding in him, have become partakers of his character. It is a union not merely of beliefs, of forms or of practices, but of love so real and so true that each would die for the others if such a sacrifice were needed. It is the shame of Christians that we have allowed our doctrinal convictions to divide us. It argues not our loyalty to Christ but rather our disloyalty to his spirit and purpose. Nowhere has he demanded of us that we should be separated from any thing but evil, or any one but him who is given over to evil. If in our defense of what we conceive to be truth or duty we find ourselves thrust out from fellowship with others who do not agree with us, as did Jesus, we should still yearn over them and pray for them. The lines of communication should be kept open; and the more so, since we cannot be certain that we are right and they are wrong. We foolishly insist upon the finality of our convictions. At best they are but working hypotheses to serve us for the time being. Our disposition to regard them as final is a great barrier to union and a great hindrance to our own growth as well. It is more than probable that the last word has not been spoken about any of the great doctrines to which the church holds so tenaciously. A larger Christ is yet to appear and a truer appreciation of the Scripture is sure to result from its constant study. This does not mean that we should easily surrender our convictions but it does mean that we should be open-minded and open-hearted. When in the spirit of true discipleship we find ourselves growing into the fullness of Christ we shall also find ourselves being gradually perfected into one. This is Christ's ideal of union.

### The Dogmatic Point of View.

In view of this, one witnesses with disappointment the disposition on the part of many, not a few of whom are professed advocates of union, to erect into barriers their own dogmatic convictions. Rev. George Frederick Wells, writing in the *Homiletic Review*, June 1911, on the subject of Church Federation says: "Dogmatic church union is that kind of union which is sought by a denomination or class of people who try to believe and teach that their church alone represents essential Christianity, that they are right and all others are wrong, that at least they possess the larger truth and others only part truths, and that when the end of the race is reached they will be the all-inclusive Christian body. . . . It is a sad fact that so many of the 168 denominations of organized religion in the United States today hold this dogmatic point of view. Christ's rebuke to the spirit of 'I am holier than thou' ought to be effective in this generation if never before."

### Desire for Union Not Deep Enough.

I am not disposed to resent this characterization of much of our modern Christianity. Too many instances in current events and literature tend to confirm it. Our desire for union does not go deep enough. In a recent issue of one of our periodicals the following sentence appears in a brief article from the pen of one of our trusted leaders, a man for whom I have great respect: "Even if our plea historically considered were for union at the expense of aught that Christ commanded us, I should immediately abandon it and continue to teach and preach 'Jesus only.'" That is to say the author of this statement regards the commands of Christ, as he has interpreted them, as of paramount importance. Suppose we turn the statement around and see how it sounds. Even if our plea, historically considered, were for the emphasis of the commands of Christ, at the expense of his desire for union as voiced in his intercessory prayer, I should immediately abandon it and continue to teach and preach "Jesus only." Is a command voiced in positive language more sacred than a desire voiced in passionate intercessory pleading?

### Statements Must Be Harmonized.

The two statements put over against each other disclose two differing conceptions of Christianity which must somehow be harmonized. In the one instance there is emphasized the commands, those positive, specific utterances which have occupied so large a place in our thought and teaching, and in obedience to which so much of our modern Christianity consists. In the other instance there is emphasized the spirit of Christ, not so readily discerned nor so easily stated as are the more overt features of his life and ministry, but which tempers it all. It is no greater loyalty to Christ to obey his commands than it is to discern his spirit and manifest it. Indeed there can be no obedience, however true to the form our action may be, unless there be at the same time loyal submission of our lives to the accomplishment of his spiritual purposes.

### Convictions of Truth and of Duty.

The problem of union is not one of agreement nor of compromise but of discipleship. There is the greatest need of patient, painstaking investigation, with an open mind and a humble spirit, of these time-honored but dogmatic conclusions which we hold. It is of primary importance that we continue to sit at the Master's feet in an effort to know his will and discern his spirit. Whenever we find ourselves completely *en rapport* with him, differing as we may and probably will in matters of doctrine and formal practices, we shall still be united in spirit and purpose and devoted to the great interests of the Kingdom of God. We shall have less to say about our conscientious convictions of truth, and more to say about our conscientious convictions of duty. We shall love each other with such sincerity that we can freely talk together about our differences of opinion, our intellectual divergences, and still be united in fellowship and worship. That will be a triumph of Christianity indeed, a triumph worth striving for, and one upon the attainment of which the solution of the problem of Christian union waits.

PERRY J. RICE.

## Social Survey

### Parcels Post in Next Session

After a long, notoriously backward period covering many years, the United States post-office department has awakened to remarkable development under the administration of Mr. Hitchcock. The success of the postal-savings department—for which Postmaster-General Hitchcock was an ardent worker in the days of its adoption—is not without a share in the creation of a public sentiment for further progressive measures for the benefit of the country. Mr. Hitchcock has wiped out a long-standing deficit and reported a substantial balance in the post-office through the careful substitution of systematic for unsystematic methods, and by the extension of the service along profitable lines. It is argued that the express companies are making enormous profits by taking all the short-haul business and leaving to the post-office department the long-haul package trade which can only be maintained with small profit, if, indeed, it does not entail an actual loss. It is claimed that the express companies are carrying on an illegal traffic. This assertion is based on a law which says that no private carrier shall transport "letters and packets." Each successive postmaster-general has allowed to stand the unwritten ruling, of former Attorney-General Wayne MacVeagh, that the word "packet" here means a packet of letters. On the construction of that one word lay the fate of the express monopolies. The express companies have become so powerful that it has been said there are just four reasons why a parcels-post bill cannot be passed, and those four reasons are the four great express companies. The subject of a parcels-post will be made a prominent issue in the next regular session of congress. The subcommittee investigating the matter will be fully prepared to report by that time. Already there are ten bills before the house relating to inaugurating such a service. The most sweeping and also the most important of these is the Sulzer bill, presented by Representative Sulzer, of New York. This bill provides as follows: Establishing a general parcels post; increasing the limit of weight of the parcels to eleven pounds and decreasing the postage to 1 cent for each two ounces; fixing the sale on local letters and sealed parcels in free delivery territory at 2 cents for four ounces and 1 cent for each additional ounce; fixing a rate of 5 cents a pound and 2 cents for each additional pound on parcels mailed at postoffice, hauled not more than fifty miles, and called for at the post-office or delivered by rural route; fixing indemnities for the loss of packages and fees for registration and insurance; depriving the express companies of transportation of mailable matter; authorized an investigation of the value of the property of express companies with a view to submitting to congress a proposition to take over these systems for parcels post. This bill has the backing of the Postal Progress League. It is the one most feared by the interests and the one which they are fighting the hardest in the lobby. Its passage would be a terrific blow to the express companies, but it would benefit the people by reducing package rates, and it would increase the efficiency of the post-office department by drawing to it the profitable as well as the unprofitable package transportation business.

### The British Coronation Festivities

At just 12:37 o'clock p. m., June 22, the crown was placed upon the head of George V., and he was proclaimed king of the British Empire. The ceremonies of the coronation season have been impressive. For months London has been preparing for this gala season, and the doors of Westminster Abbey, where the climax of the festival was reached in the coronation rites, have been closed to the public for three months. Beginning the evening before, the people began to flock to the vantage points in the line of march of the procession, standing all night and the following morning to hold the coveted places. By noon hundreds of thousands of people had gathered and the streets were kept clear of people by a solid row of soldiers and police on either side. Sixty thousands soldiers and 12,000 police were employed in this service. In all, only about 7,000 persons were admitted to Westminster to witness the coronation because of the limited capacity of the building. Included in this assemblage were about forty relatives and members of the royal family; 200 foreign princes, princesses, and special representatives; 1,420 peers and peeresses; 300 clergy, statesmen, and ambassadors; 900 members of parliament and their wives; and 800

colonial representatives. Peers and peeresses were present in full robes of position, medals, insignia, and with coronets ready to place on their heads as soon as the king was crowned. The activities at Westminster Abbey began about ten o'clock with the entrance of canons bearing the regalia and crown jewels which are kept in the Tower of London, in accordance with an ancient tradition. This was followed by the arrival of the royal guests—foreign princes and princesses; and later by the Prince of Wales and the royal family. Then came the queen with her retinue and lastly the king himself, with a gorgeous array of the highest peers of the land. As the royal pair arrived, the cheering, which had been deafening, ceased. The impressiveness of that momentary hush was greater than the thunderous roar which preceded it. As the queen passed the section reserved for the students of Westminster college, the boys, exercising their traditional privilege, burst shrilly, "Vivat Regina Maria! Vivat Regina Maria! Vivat! Vivat! Vivat!" and as the king passed they repeated, "Vivat Rex Georgius! Vivat Rex Georgius! Vivat Rex Georgius! Vivat! Vivat! Vivat!" The ritual was then carried out as outlined in a recent issue of *The Christian Century*. On the instant that the king was crowned, silver trumpets sounded the royal salute; just outside the building a thousand drums rolled the glad news to the waiting throng; the news was instantly flashed to every corner of the world, and at the signal, guns all over the United Kingdom thundered the salute. Following the ceremony the royal pair led the procession back to Buckingham Palace and then, wearing their crowns, appeared upon the balcony of the palace, bowing in acknowledgment of the lusty cheering of the huge crowd assembled about the palace. In the evening London presented a beautiful spectacle in the grand illumination of the palace and the greater part of the city. This closed what is probably the greatest and most gorgeous coronation in the history of the empire.

### A National Park at Washington

Washington, D. C., the national capital, widely known as the great white city, has long been the pride of the nation as a city beautiful. Upon it has been lavished the wealth of the country, and its broad avenues and beautiful buildings are much admired by people all over the world. Until recently, Washington was almost exclusively a residence city. As we have come to associate Pittsburgh, Pa., with smoke, so have we learned to link Washington with sunshine and comfortable homes. It is with mingled astonishment and chagrin that we learn this city is fast becoming a great industrial center and that it may soon take on the soot-begrimed characteristics of a manufacturing center. Such an event would be little short of a national calamity. When the site was chosen which was to be the national capital, it was practically unsettled, and in the midst of a wilderness. People ridiculed it as the "capital in the woods." The wisdom of selecting an uninhabited tract and building a city around the capitol in harmony with it was not appreciated. The original tract set aside by Maryland and Virginia was much larger than the present District of Columbia, but it was not anticipated that the city of Washington would ever become so large as it is now and the Virginia portion of the original reservation was ceded back to the state of Virginia. That was a great mistake, but it is not irreparable. It is claimed that the growth of Washington as an industrial city will be checked if the outlying territory is purchased by the government and transformed into a great national park. This land comprises about 100,000 acres on the Virginia side of the Potomac, extending half-way to Baltimore. It was originally forest land, but now is mostly stripped of trees. It is suitable for rehabilitation and is held at from \$8 to \$25 an acre. The effect the purchase of this land would have on Washington's industries is, of course, problematical, but in another way it would quite materially affect the city. It would be one of the largest, if not the largest, park in the eastern part of the country, and could be made to add greatly to the charm of the national capital. The sentiment of those urging the movement in congress is to place it in the hands of the forestry bureau where it could be made an excellent example of what can be accomplished in the way of reforestation.

It is told of Mr. Finnegan that he died, and when he greeted St. Peter he said: "It's a fine job you've got here for a long time."

"Well, Finnegan," said St. Peter, "here we count a million years as a minute and a million dollars as a cent."

"Ah!" said Finnegan, "I'm needing cash. Lend me a cent."

"Sure," said St. Peter, "just wait a minute."



# The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

## Universalist

### "Diluted Out of Existence."

When the church ceases to lead men to God, its work is done. This old world knows what the church stands for even if some members of the church do not know, and when the church has nothing to say about God except to question or deny his existence, the world will look to other institutions to do its social work. In the following paragraph the *Universalist Leader* tells how one man discovered a thing or two about the source of the church's power:

There was a man in our town who was so wondrous wise that presently he became a fool. His wisdom manifested itself first in making him a really great preacher, so that multitudes flocked to see and hear him, and his church could not contain the crowds. The next manifestation was the enlargement of his own head with the notion that he was the object of attention rather than the message he had to bring. Next his disposition was affected and he became intolerant and independent of all others and resented all authority of man or church; he knew it all! And then began the diluting process—he called it broadening. He must suit all the people who wanted to come and hear him. He would allow no theological beliefs to stand between him and the people who hungered and thirsted after him! He demanded a bigger church building from which all restrictions were to be removed; to it were to come Christians and Jews, Protestants and Catholics, Mohammedans and heathen; just come to him and be fed! But the members of the church which had been set for a purpose in the world, said: While we have the kindest feelings in the world for all humanity, this particular church is to do a specific work for humanity, and so must stand for something! Then the great preacher became wroth, and in a loud voice called his people bigots, and said he would go away where he was appreciated! And he went and hired a hall, and spoke to the multitude and asked them to sustain him, and support him, and they answered with a shout and thrust their hands deep into their pockets and found a stray penny, but the tax upon them was too great and after a few Sundays they went back to the old established churches where other people paid the bills! And the great preacher waxed eloquent in behalf of religious liberty to dwindling audiences, until he could no longer pay the rent of the hall, when he went back to his old communion and proclaimed that they had no right to drive him out of their fellowship, for at heart he was more orthodox than any of them, and was just making an experiment to show the foolishness of diluting doctrine!

## United Brethren

### Reverence for Symbols.

It is impossible to respect a man while we despise the symbols of his deepest faith. We may know of symbols that would express more truly his faith and it is our right to call his attention to the higher privilege open to him, but if his life is godly and he uses a certain symbol to express his life, we must treat the symbol with reverence. The prophets denounced the forms of worship observed at the temple because the worshipers had nothing worthy in their lives to offer to God. But what shall be said of those who regard lightly the symbols of their own faith? On the influence of personal reverence for the house of God the Religious Telescope says:

David's care for the ark was a beautiful expression of interest in the work and worship of God, and the jubilant character of his feet when it came to Jerusalem, where he danced before its presence, indicates the sense of delight he experienced in everything that pertained to God, even the outward symbols of his presence and power. These symbolic straws show that the spiritual wind bloweth where it listeth, and that the pleasure of the heart is in the infinite and eternal God. "A day in thy courts is better than a thousand." "I was glad when they said unto me, Let us go up to the house of the Lord." It is not easy for a man to be inwardly close to God unless he approaches his outward symbols with unsandaled feet. The reason many sacred songs and soulful sermons fail of their proper effect in the sanctuary service is because the house of God has been desecrated before the very eyes of the people, either by picture shows or some other profane performance, all of which help to rob the house of prayer of the presence and power of God, at least in the estimation of those who most need the influence of personal reverence for the Lord's house. Let the fun makers and the money changers keep out.

### Churches in Boston.

We are indebted to the Religious Telescope for the following statement concerning the churches in Boston:

In the last forty years the Unitarians lost five churches in Boston, while the Baptists have increased from twenty-two to thirty, with an increase of fifty per cent in members; the Congregationalists from twenty-two to thirty-four churches, with about the same increase in members as the Baptists; the Methodist Episcopal churches have increased from nineteen to thirty-three, and have

doubled their membership; the Episcopalians have doubled the number of their churches and trebled their membership; the Presbyterians have gone from three to nine, with a corresponding increase in membership; while the Lutherans have exceeded all other Protestant churches, having increased from two to fourteen churches, and their membership from 400 to 5,000, in round numbers, mostly of foreign birth or parentage. The Roman Catholics have increased their churches from seventeen to sixty-one. In that time the population of Boston has increased from 300,000 to 700,000—more than doubled, you see. But the cause of Christ has more than kept up with the growth of the population, and for this we are very, very glad.

## Methodist

### Wanted—Metropolitans.

No religious body is satisfied with its work in the cities. Of the work of Methodists the Central Advocate says, "We cannot lay any very flattering unction to ourselves that we are 'on the job' when less than one man in a hundred in the city is a Methodist, and when what we are actually doing in city missions is so puny, so very negligible in comparison with the crying need, that we are made dumb and others take our crown." The remedy proposed is the metropolitan superintendency. The work of the city should be under the direction of one man of organizing and administrative genius. The trouble and the remedy are thus pointed out by the Central:

In New York Dr. John M. Farley has the charge of 1,240,000 members with nearly a thousand priests, and charities and missions, and colleges *ab libitum*. And yet does anyone think that Mgr. Farley is not equal to the administration of those interests? Then he is very poorly informed. Of course it can be done.

But what have we done? We have broken up the administration of the great city, parceling it out in districts until there is no possible possibility of a great, unified, constructive, dependable, far-visioned program. The city has been compelled to take second place in framing conference programs. There is the trouble. We have parceled out our cities among several presiding elders simply here and there to give them a better financial support, to give them a nice place to live, to add to their personal prestige, to increase the prestige of a given district, etc., making the city a convenience rather than a battlefield for a great campaign. And with what consequence? We have created a situation in which no bishop, even if he had the wisdom of Solomon and the will of Cromwell, could really do anything. And those who are informed know that this is true.

What is the solution? Consolidate the diocesan administration of the city. Make the district superintendent a metropolitan. Get a man in New York who can match in brain and capacity the masterful mind of Bishop Greer, who comprehends Manhattan, who can fight the wild beasts of Ephesus, who can design the plan, who can build to the plan, who can wait, who can inspire, who can get the money. That is what the city needs. With things as they now are, with Manhattan Island, for example, divided not only into various districts but (what fatuity!) divided actually into different annual conferences, with Chicago divided against itself—at times within the past generation—what can a bishop do? He can break his heart.

### The Mormon Jonah.

It is always safe to preach against the Mormons, especially in the Middle West and in the East. It is also necessary to preach on the Mormon question. Members of Christian churches ought to be informed as to the beliefs and aims of the Latter Day Saints. That the Mormons have been misrepresented is very probable, but that does not change the fact that their ideas of the family are abhorrent to Christian sentiment and that their hierarchy is a menace to freedom. The relation of the Mormon Church to the government is a subject much discussed. We give from the Central Christian Advocate this contribution to the discussion:

The reigning Mormon dynasty has been driven into a corner where it has had to offer a sacrifice to appease public opinion indignant at the revelations made by three magazines as to actual conditions reigning in Utah right at this time. Everybody knows that polygamous relations have been maintained in Utah since the manifesto, just as previous to it. It was the manifesto of President Woodruff that cleared the track enough to let Utah get statehood. But the practice of the polygamous relations did not cease, nor did polygamous marriages cease. A recent issue of a Salt Lake daily printed a list of plural marriages which have been contracted since Utah became a state. Out on the high seas, just beyond the riparian rights of the federal government, the ceremony has been performed, and in Old Mexico, and in the Dominion of Canada, the bridal party of polygamists have come back under our laws, cherishing the theological doctrine that they have not violated the agreement by which Utah was allowed to enter the sisterhood of states.

But the aroused feeling of the country is so strong that the hierarchy has had to get a scapegoat and punish him (outwardly) and so divert attention from the main facts. The hierarchy has picked on Apostle Crowley and has unfrocked him and put on him church censures. We wish it would irritate him to a point where he would tell all he knows.

But we are certain that neither America, nor England, nor Germany are deceived by this grandstand attitudinizing by the man, President Smith, who still lives with five wives and has dozens of children.

# THE CHRISTIAN CENTURY

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## The Faces I Have Loved Long Since and Lost Awhile

If we love, we must lose. Where love is not, there is nothing to lose. Inasmuch as loss is inevitable, the wise man will ask whether it does not have a meaning deeper than any the reason of man has yet formulated, and he will try to have that attitude toward life and death which makes grief ennobling.

The tasks of some who have gone before seem to have been completed. After years of toil and triumph these workers have gone to their reward.

"Fear no more the heat o' sun,  
Nor the furious winter rages;  
Thou thy worldly task hast done,  
Home hast gone and ta'en thy wages."

At the grave of the child and of the young man or the young woman there comes the feeling that earth has been robbed, that there are tasks and no one to do them. It is then that we need to recognize the imperfections of our knowledge and to believe

"That nothing walks with aimless feet;  
That not one life shall be destroyed;  
Or cast as rubbish to the void,  
When God hath made the pile complete."

We do not lose those whom we love. It is true that we say of

"But in the sun they cast no shade,  
No voice is heard, no sign is made,  
No step is on the conscious floor!"

Yet they are ever with us. Our lives are poor in feeling and imagination if we cannot find the meaning of Tennyson's lines,

"Thy voice is on the rolling air;  
I hear thee where the waters run;  
Thou standest in the rising sun,  
And in the setting thou art fair.

"Far off thou art, but ever nigh,  
I have thee still, and I rejoice;  
I prosper, circled with thy voice;  
I shall not lose thee though I die."

In the hour of temptation and when duty is hard the memory of one who trusted us in our days of weakness and blindness saves us from cowardice and sin. There are those who say they are weak because father, mother, wife, husband, or friend is gone. Have not such persons learned very imperfectly the lessons of affection? Are they eye-servants who do nothing well when the master is absent? Is their affection so earthy that it cannot live upon memory and hope? If we have not been selfishly receiving, and giving in return nothing of value, ought we not to be stronger when those who have taught us what is worth while and have inspired us to put out best into our work are no longer with us to guide and cheer us? The patriot is stronger because he has before him the example of his country's heroes. The Christian rejoices in tribulation, for he believes he is continuing the work of the martyrs of his faith. Is the example of those whom we have known less powerful than that of those whom we have never seen?

We have lost our friends for awhile. The Christian lives in hope. With Paul he says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The love of God is the basis of hope. Those who have not the certainty of God's love may use the word hope, but they know not its meaning. The boundless ocean upon which our loved ones have embarked is the ocean of God's love. "That which drew from out the boundless deep" has turned again to its home.

"What is excellent

As God lives is permanent;  
Hearts are dust, heart's loves remain;  
Heart's love will meet thee again."

[Midweek Service, July 12. 1 Thess. 4:13-18; Heb. 11:30-12:3.]

S. J.

## A Letter From Lowell C. McPherson

Editors The Christian Century:—When I was a student in Eureka College I was correspondent for one of the predecessors of the Christian Century, since which time I have been a reader of the paper, and with interest. I am glad my vision of issues inevitably arising in a progressive movement making for Christian unity in a way different from any other, namely, the movement of the Disciples of Christ, has not been limited to any one paper.

(1.) With many readers of The Christian Century, I believe, I am not yet certain what is your position related to unimmersed Christians' church membership. Your criticism and discussion of the Christian Standard, and especially of the Christian-Evangelist, still leave me uncertain as to what you believe.

(2.) To-day, in your answer to the Christian Standard, and in a tone of approval of the Hyde Park Church's program, you state: "The Hyde Park Church does, indeed, provide membership in its congregation for such persons, though it receives only immersed believers into the church. . . . The church and minister have gotten beyond the stage of discussion of the plan."

Also, to-day, replying to the Christian-Evangelist, as if that paper were waiting to hear either from the missionaries or Cincinnati or from the brethren generally, or from all, before deciding its position, you state:

*The conviction of The Christian Century on the question is well known to all our readers. This paper believes that Methodists, Presbyterians and the rest are Christians, members of the church of Christ, BAPTIZED members of the church of Christ. Believing this, there is no conceivable Christian attitude to take toward any who apply for fellowship with us save to acknowledge them as members of the church and receive them joyfully into the fullest fellowship. In a word, The Christian Century recognizes the validity of the ordinances, ministry, membership and discipline of the churches to whom the Disciples make their plea for union."*

(3.) Do you "recognize the validity of the ordinance" of infant sprinkling?

"Valid" means "having sufficient strength or force; founded in truth; capable of being justified, defended or supported; not weak or defective; sound; good," according to Webster.

(4.) Let me state that one hundred years ago the "ordinances, ministry, membership and discipline" whose validity you recognize now, could not have been recognized in the conception of our fathers making a consistent plea for Christian unity. If they recognized then such to be valid, and we now do also, according to the representations of The Christian Century, how could there have been any sensible, necessary plea, and what is our plea now? Are we to "recognize the validity" of that in which we do not believe?

The inception of this great movement on the part of the Disciples of Christ, a hundred years ago, was based in the rejection, and not in the recognition, of divisive names and ordinances and discipline among Christian bodies. Else, there could not have begun such a movement for Christian unity, nor could it have been perpetuated through the century if it had begun. Then it is unnecessary for accusations to be made that we do not regard the denominations about us to be Christian bodies, because the plea could not have begun, if so.

The sad spectacle before the world is the divided condition of Christendom, against which the Disciples of Christ, I believe, are making protests the most consistent and scriptural of all the Christian bodies. Our New Testament plea for Christian unity has also accomplished more of what exists now than has any other religious movement. Therefore I have no apologies to make for standing by it with "malice towards none and charity for all."

Keuka Park, N. Y.

LOWELL C. MCPHERSON.

The above communication was received before the opening editorial in the issue of June 22, entitled "Irregular, but Not Invalid," was published. That editorial treats directly of the matters involved in Mr. McPherson's letter. Nevertheless there are some points in his inquiry to which it is desirable to make specific reference. The paragraph numbers are inserted by the editors.

(1.) It is rather humbling to the editors that so discerning a reader as we know Mr. McPherson to be is not yet certain what the position of this paper is regarding the church membership of unimmersed Christians. We do not know how to say it in any more clear-cut terms than those which he has quoted from our recent editorial. We have therefore had the quotation set up in italics



(in the body of his communication above) to call his and any other reader's attention to it. If after re-reading this quotation there is any doubt as to what the position of this paper is, either in Mr. McPherson's mind or any other reader's, we shall be glad to take the matter up again.

(2.) In referring to the Hyde Park plan we were simply making a statement of fact. There is no "tone of approval" in the statement which Mr. McPherson quotes. Further on in the same editorial it is said that The Christian Century "holds no brief for the Hyde Park plan." Our view of this plan was stated in an editorial in the issue dated August 25, 1910. We gladly acknowledge our respect for the work of the Hyde Park Church and its pastor, and especially for the courage with which they have pioneered a way to the enlistment of all Christians in cooperation and fellowship. In that particular community and with Dr. Ames' leadership the "plan" is succeeding. But The Christian Century sees no need of any "plan" whatever in the practice of Christian union. Ingenious devices like this at Hyde Park eclipse the issue. We have no "plan" to offer except the Disciples' plan, namely, that of extending the right hand of fellowship to any accredited member of the church of Christ who desires it. The way to practice Christian union, it seems to this paper, is simply to practice it.

(3.) The Christian Century does not recognize the validity of the "ordinance of infant sprinkling," for the simple reason that there is no such ordinance. Sprinkling is not an ordinance, whether the subject be an infant or an adult. Neither is immersion an ordinance. Baptism is an ordinance, and should, for many reasons, be solemnized only by immersion in water and administered only to believing penitent adults.

With reference to infant baptism The Christian Century holds no view other than that to which all representative Disciples subscribe, to which Mr. McPherson himself subscribes, namely, that a certain proportion of the membership of the church of Christ consists of men and women who received no other baptism than infant baptism. They are Christians, members of the church of Christ, just as truly members of the church of Christ as are Mr. McPherson and the editors of The Christian Century. Their membership in the church is not determined by the fact that they had water sprinkled upon them in infancy, nor is our membership determined by the fact that we were immersed in water in maturity.

The essential factors which determine church membership are the individual's assumption of the obligations of the Christian life and the church's acknowledgment of him as now a member of the Christian community, which assumption and acknowledgment are marked and symbolized in an approved outward act. That this outward act should be immersion only—because of Christ's example, because of its historic dignity, and because of its obvious symbolism—is the urgent contention of the Disciples.

But in making this appeal for the practice of the historic and proper outward act of initiation into the church and for the abandonment of the misleading and harmful practice of infant baptism the Disciples do not for a moment invalidate the membership in the church of Christ of those whose baptism has been solemnized by an irregular substitute. Mr. McPherson himself does not.

(4.) The question of the validity of the ordinances, ministry, membership and discipline of the churches wearing denominational names, was never squarely met by the "fathers" or by any generation of the Disciples until the present. No thorough-going effort has been made to define our ideas as to the status of Methodists, Presbyterians and the rest. The issue is being forced upon us now by the rise of Christian union sentiment throughout Christendom and especially on the mission field.

The Disciples have talked much, it is true, about "restoring the primitive ordinances," and in the case of baptism have adopted the erroneous Baptist idea that "immersion" and "baptism" are equivalents in the New Testament. So that much of their teaching on baptism has seemed to involve a clean-cut decision against the validity of affusion-baptism. But their plea for Christian unity and their practical attitude toward others as Christians, members of Christ's church, have always contradicted this view that "baptism" and "immersion" were equivalents and implied that, however important it might be to re-establish immersion, not all baptized persons have been immersed.

Neither of these contradictory lines of reasoning was followed to its conclusion by the "fathers," but each was broken off by contact with the other, and we have been content to allow our ultimate ideas to remain in non-committal vagueness if not confusion.

Mr. McPherson asks, "How could there have been any plea," if our fathers recognized the validity of the ordinances of their brethren of the denominations? Our reply would be, How could there have been any plea had they not done so? Their plea implied the validity

of the Christian church membership of those to whom the plea was made, and this involved the validity of the baptism by which such church membership was constituted.

He further asks, "And what is our plea now?" To which we reply, Precisely the same as the plea which the fathers made and which the Disciples have always made: An appeal to all Christians, members of Christ's church, to abandon all sectarian and divisive practices and tests of fellowship—sectarian names, sectarian creeds, sectarian communion, sectarian forms of baptism, sectarian organizations, the spirit of sectarian exclusiveness—and practice only those things upon which a united church may be maintained—and to do this because it is the supreme will of Christ the Lord that his church shall be one.

This is the historic plea of the Disciples. And there was never a time when it was so important to proclaim it as the present hour.

The Christian Century believes that when a Presbyterian Christian, for example, wishes to abandon his sectarian name, his sectarian creed, his sectarian organization, and his share in the perpetuation of a sectarian form of baptism, he should be joyfully received into the fellowship of the Disciples of Christ, a brotherhood whom God has set in the world for the express purpose of providing fellowship for just such as he.

And in holding this belief we do not ask the Disciples to change any of their views or convictions but simply to practice a conviction which has been commonly held among them from the beginning.

### Herbert Moninger's Passing

The news of the death of Herbert Moninger startled and subdued the hearts of the thousands who have come under the influence of his personality during the eight years of his notable prominence in the Sunday-school life of the Disciples.

Mr. Moninger was but thirty-five years old. He was born near Washington, Pa., and graduated at Bethany College and the Divinity School of Yale University. His success in the building up of



the Sunday-school at Steubenville, Ohio, where he was pastor, attracted the attention of the Standard Publishing Company, and he was put in charge of the Sunday-school department of that institution. From the start his work was phenomenally successful. The Teacher Training idea, with his interpretation, backed by the Standard, swept through the churches of the Disciples like a genuine revival. In no other denomination did the idea spread as among our people. This was due more to Mr. Moninger's influence, the popular character of his publications and his own fascinating personality than to any other single cause.

With Mr. Moninger's methods, it is needless to say, The Christian Century was not always in accord; and the results of the teacher-training movement among us are, in the judgment of this paper, not unmingled with harm. It would be unjust, however, to hold him responsible for all dubious elements in the outcome of a movement in which so many forces were cooperating.

But of the charm and beauty of his character, his amiable personality, and his Christian walk and conversation we wish to bear unfeigned testimony, and join with all who knew him in expressions of regret at his early taking away, and of tender sympathy toward his wife and the two little girls who must finish the path without him.

## The Statements of the Foreign Society

It is two weeks since the Executive Committee of the Foreign Christian Missionary Society sent forth a statement entitled "A Protest and a Plea," accompanied by a final statement of his views by Guy W. Sarvis.

In substance the Executive Committee's statement contained a protest against the right of The Christian Standard to demand any statement; a disavowal by the Committee of any purpose or desire to depart from the accepted practices of the Disciples, particularly in the matter of receiving unimmersed Christians into our churches, at home or on the mission field; a representation of the sentiments of all its missionaries as in accord with this view and a declaration that the Committee "would not appoint, and, indeed, would recall any one known to be not in such accord"; a plea for the confidence of the brotherhood in the Society; and a suggestion that an arbitration committee be appointed to which shall be referred any further accusations made by The Christian Standard.

The substance of Mr. Sarvis' statement is that he is not an advocate of receiving unimmersed Christians into church-membership; that he makes a distinction between recognizing them as Christians and admitting them into local churches as members; that this distinction was overlooked by those whose reports of his views have been made the basis of The Standard's charges; that we [presumably the Disciples] gladly accept members of pædo-baptist churches at the communion table but deny that they are members of the Church of Christ, though Mr. Sarvis himself contends that they are Christians.

The effect of these two statements has been to estop The Christian Standard's campaign against the Foreign Society, adding yet one more to a long series of similar defeats which that paper has suffered in its long-time hostility to the Society and to the cause of progress in our brotherhood.

The two weeks that have elapsed since the publication of these statements have brought to The Christian Century many letters of congratulation on the prompt and effective way in which this paper interpreted the Standard's sinister purpose and elicited from the brotherhood such a vigorous and representative expression of condemnation.

Along with these letters of rejoicing there have come a number of earnest-toned messages of counsel. For these we are especially grateful. The writers recognize with us the exceeding delicacy of the present moment, and in view of the announced purpose of The Christian Century to comment later on the Society's statements they have been solicitous that we might be guided to speak the right word. Most of the correspondents regret the fact that the Executive Committee and Mr. Sarvis made a second statement. They feel that the influence of The Standard is virtually broken in the brotherhood, that its reactionary policy is well understood and that the brotherhood itself will amply protect the Society against every sort of menace and usurpation.

With one exception, all our counsellors advise us to celebrate the victory that has been gained and look not too closely at the price that has been paid for it. A singularly fair and large-minded pastor, whose letter is typical of all the rest, writes as follows:

I wish the officers of the F. C. M. S. had ignored The Standard's attack. Their statement has gone the length in positive assertion of their position and yet it will not satisfy The Standard. The statement by Mr. Sarvis has only opened the way for further attack upon him and the society and I shall not be at all surprised if his appointment is nulled.

But despite this action of the F. C. M. S. and the repressive influence it will have in India, and feeling as we do about it, we must stand by the Society. We must not even embarrass it before the brotherhood by pointing out too clearly what seems to us to be a tactical blunder. However serious it may be it can be corrected and will be, I doubt not, in the years to come.

The Century has the ear of many of our leaders. It has won its way splendidly in these recent years. Many admire your wholesome frankness and they will read you with interest and profit when you discuss abstractly the questions involved in your proposal for practicing union. But you will lose them if you try to make the case too concrete, especially if it involves a suggestion as to the policy of our missionary societies.

I don't want you to lose them. I want you to say some more, and then some more, and some more still on the subject of union, and I want you to say it when you have the ears of the multitude. You need not recede from your position, but you can be a little less strenuous at times and you can avoid involving the societies too particularly.

Another writer, an ardent supporter of the Foreign Society and a conservative friend of progress, says that he recognizes that "from your point of view the statement of the Committee is more or less vulnerable. I am sure you will not be entirely satisfied with it." He calls our attention to the fact that the Committee represents the brotherhood, and while he says he "cannot speak for a hundred years from now or even ten years from now" he feels sure that were the Society "to advocate what you advocate its receipts would be reduced one-half, if not three-fourths."

The weight of this counsel rests heavily upon us. It rests so heavily upon us that the enforced delay in publishing an editorial comment has been accepted with gratitude as giving a chance for our earlier judgment to correct itself before going to the public. But the days only deepen the conviction that while a notable triumph has been gained over a private adversary bent on injustice, it has been gained by the sacrifice of the long-run interests of the Kingdom of God and the plea of the Disciples.

We make no apology for criticizing an act of the Foreign Society. We have not condemned The Standard for criticizing the Society. Our condemnation of The Standard was based on that paper's evident purpose to disintegrate the Society if possible; to deflect offerings from its treasury; to injure the reputations of its officers; and to harry its missionaries with test questions wholly inconsistent among a people who, having flung away human creeds, find their unity in simple allegiance to Jesus Christ the Lord.

In differing from a policy of the Foreign Society The Christian Century is guilty on none of these counts. We believe in the Society and support it against the crude methods of anti-ism. We plead with churches and Sunday-schools to send money to its treasury. We honor its officials and esteem its leaders as God's best gift to the Disciples of Christ. As to the missionaries, our conviction is that no group of workers in the Kingdom of God are more intelligent, consecrated and worthy to be trusted than they.

In offering a criticism upon the Society at this moment we recognize that this paper is putting itself in a position of diplomatic disadvantage. It would be more politic, more reassuring, to forget the principles and ideals involved and hold an unalloyed celebration in our pages over the decisive defeat which the Society has administered to the foe of progress in our ranks. Such a celebration would manifestly capitalize much partisan feeling to the profit of The Christian Century.

But we cannot do this. This paper does not wish to be a partisan friend of the Foreign Society. We wish to support the Society because its cause is just, and, conscious of our fundamental loyalties, remain free to take earnest exception to any of its specific acts or utterances.

One letter only, in all that we have received, has revealed an awareness of the deeper issues involved in the late struggle and tended to confirm our purpose to interpret the victory in terms of ideals rather than of partisanship. The letter follows:

Dear Brother Morrison: I want to be counted a friend to the Foreign Society, and to let you know of my satisfaction with your defense in the present unchristian attack on our growing missionary interests. The Foreign Society will not suffer. It has prospered increasingly on these unscrupulous bombardments for a number of years.

My fear is that the secretaries, and perhaps The Century editors, on the Society's behalf, may assume an unwarranted conservative position in the presence of a great opportunity. What I am writing grows out of the Society's statement in this week's issue declaring their unwillingness to send to the field any one advocating union such as is discussed today, and their purpose to withdraw any on the field sympathetic with that movement. I also noted in a previous issue your partial correction of the statement concerning the proportion of missionaries in India holding favorably to the proposal to practice Christian union there. I cannot help feeling that your correction would not have been made with full knowledge of the facts, except to shield the Foreign Society or the missionaries. I am certain the Society is not aware of the attitude of many of its missionaries on this live question. Evidently, the missionaries are loth to reveal their conviction to the Committee, and they will be more so on seeing the Society's statement, doubtless.

My acquaintance with missionaries is not extensive, but I can recall, within the past year, no less than a half dozen who have made positive declaration, in my presence or in letters I have received, of their conviction that a free union must and should be practiced on the foreign field. And there was no effort to con-



deal that they meant the reception of all Christians from other missions without demanding immersion. I have no desire to insist on this practice in America, but I do not want the missionaries to suffer from a restraining influence so far removed from the field of action. If the proportion of all missionaries desiring to practice Christian union is as great as among my acquaintances, I should believe you are fully warranted in your earlier statements, and the Society is only postponing the day for consideration of this acute problem, and blocking the missionaries' most effective work. If our missionaries are to be obstructors of Christian union on the foreign field, they had far better be laborers in fields where division is already deep rooted, and where the need is not so great as in heathen countries. I say this in all kindness, both to The Century and the Foreign Society. I should be glad to have my name signed to this statement, but do not wish any possible embarrassment to our living-link missionary.

The pith and essence of our conviction concerning the two statements is that in their deep concern lest the offerings were being hurt by the Standard's attack, both the Committee and Mr. Sarvis have been driven into making positive pronouncements on a far-reaching policy of missionary statesmanship without being either in a state of mind or in possession of adequate data to do justice to their problem.

There are three heavy-weighting facts with which their statements do not reckon.

*First of all is the fact that forces are gathering on the mission field which are bound to eventuate in not many years in united indigenous Churches of Christ in the several countries in which the gospel has been well established.*

That such a goal is in sight is as glorious as it is inevitable.

But it is inevitable. Any acceptable philosophy of missions provides for the passing of the mission church from the paternalistic control of the missionaries to an independent status. The principle upon which missionary work proceeds is that of making itself finally superfluous. This final stage is a long way off yet in the Orient. But decided progress is marked with the emergence of self-consciousness in the native church and the assertion of its autonomy.

We are passing into that period now in many mission fields. Native leaders are being produced in the Oriental church—men of intellect and scholarship. The native mind is reacting upon the Christian gospel with eagerness. The Chinese Christian is coming to see that he has not simply adopted a new religion but has come into possession of a new life—a life which works from within to change and enrich his own world with its customs and truths, not to exchange it for an occidental world to whose customs and modes of thought he is alien.

This is the way Christianity always does. It fertilizes the native mind on which it falls, releasing hidden energies, opening secret springs of living water and making thus each convert and each converted nation an original interpreter of the gospel.

It is not strange, therefore, in the light of this gracious process, that the church in China and India and Japan is not interested in our occidental sectarian distinctions. Our distinctions of creed and name and form do not interest them as does the essential gospel itself. Possessing the same gospel they marvel at our divisions. And as they grow toward independence they grow toward unity.

No denominational missionary society operating from the other side of the world will be able to withstand the social energies implicit in this movement for a united native church. It will come to pass in spite of occidental hindrances. A Methodist missionary from South India where the unity movement has gone farther than in any other mission field, publicly warned his faltering brethren in the great federation conference at Jubulpore in Central India, that if the missionaries did not unite the churches would do so in spite of them!

On the mission field the pivot on which unity turns is the principle of inter-communion, which includes not only the open celebration of the Lord's supper but a free interchange of members between church and church, by letter, on the basis of the recognized validity of the ordinances, ministry, membership and discipline of all participating churches. This, of course, is the pivot on which unity turns in the home field, too, only it is not so easy to see it here as there. There can be no unity without this free inter-communion.

The missionaries of the Disciples of Christ, pleading with their Christian brethren of other names to unite, now find themselves in the anomalous position of being pleaded with to practice their own distinctive message!

This is one of the facts which, it seems to The Christian Century, the Executive Committee did not frankly and adequately

consider in defining the policy set forth in its recent statement. Such a policy if adhered to will put the Disciples in a tiny sectarian pocket in India and China while the great Church of Christ goes forward to its divine task.

• • •

*The second fact which the Committee, in the heat and hazard of the Standard's attack, was not able adequately to weigh is that there is a considerable body of sentiment among our missionaries favorable to the practice of Christian union by accepting letters from churches practicing affusion-baptism without raising the question of the applicant's form of baptism.*

Let it be noted that The Christian Century is content with saying "a considerable body" of sentiment. We shall not speak in terms of proportions.

Let it be further noted that we say a considerable body of "sentiment." We are not disposed to characterize it in terms of enthusiasm, or conscience, though all the indications we have received would warrant the use of those terms.

Still further let it be noted that our statement reads "sentiment . . . favorable." We do not believe there is one missionary on the foreign field who would advocate the practice of union in the face of a contrary suggestion from the Society. Indeed we do not believe that there is one missionary who would even consider the practice apart from its relations to the Society and to the brotherhood at home. Our missionaries are humble-minded workers in the Kingdom of God. Their work is not their own. They are partners with the great brotherhood that supplies their support and binds them to God by their prayers.

But we do mean to say that there are many missionaries who would rejoice were they told that the brotherhood and the Society bade them be free to put into practice the plea we have made so long. And we mean to say further that to many missionaries' hearts the statement of policy sent out by the Committee brings pain.

This is not to be taken as a contradiction of the assurance given by the Committee that "all missionaries appointed and supported by them are in sincere accord" with the policy of practicing union only with immersed Christians. This statement of the Committee is true.

The Christian Century believes that were the question opened out in a big-minded way to our big-minded brotherhood; were the facts furnished us by the missionaries themselves without fear of jeopardizing collection or prestige; were the men of leading and of insight to discuss the theoretical or doctrinal aspect of the matter; were the newspapers to speak plainly and earnestly, but without vituperation or disloyalty—were this brotherhood of ours to take up this most vital problem which we have faced since the day the missionary societies were organized, in such a manner, the outcome would mark leagues of progress for the cause we love.

The Christian Century would not prejudice the outcome of such a gracious inquiry. But this much we feel secure in predicting: That the brotherhood and the Executive Committee would say to its missionaries—

You have become a community, a brotherhood, in yourselves. You are not boys and girls but men and women of mature minds, some of you with a score of years of missionary service behind you. You know the Disciples' plea, and are loyal to it—none of us is more loyal than you. Above all you know Jesus Christ and are loyal to Him—none of us knows Him so well or has proved his loyalty to Him so plainly as you. You are to be trusted. You are on the ground. You know the problem—better than we can know it, better than the Executive Committee can know it. It is your problem. Solve it in the grace of the Holy Spirit!

And then our brotherhood would become a mighty prayer meeting, beseeching the throne of grace for the divine guidance of our missionaries!

• • •

*The third fact which the Committee overlooked in affirming its policy is that there is a deep-rooted and rapidly spreading conviction among Disciples of Christ that both our historic plea and the demands of the age into which we have come call for the casting away of this one last survival of sectarianism in our practice—the practice of selecting from among Christ's followers only the immersed and rejecting all others from our fellowship.*

There is no change of disposition with reference to the practice of immersion-baptism. No true Disciple considers for a moment the possibility of relegating immersion to an optional basis alongside of sprinkling and pouring. It is increasingly plain that the practice of Christian union calls for the practice of immersion

only.

But there is a widespread disillusionment with regard to the immersion dogma. The sanctions for this dogma are breaking down.

The New Testament facts are against it.

The spirit of Christianity is against it.

The spirit of the age is against it.

The vital, effective, triumphant movements of today ignore it. Not one great modern interpreter of the social ideals of Christianity has an ounce of interest in it.

Not one great modern interpreter of the inner life of the soul has an ounce of interest in it.

Not one great modern interpreter of missionary passion and the missionary enterprise has an ounce of interest in it.

It would seem as if there is almost no exception to the rule that as an immersionist goes farther into the field of social or missionary service, or deeper into the spiritual mysteries of the soul of man, he loses interest in, if he does not develop a contempt for, the dogma of immersion.

The immersion dogma is a sectarian obsession in which the big, sane-visioned men and women of the world, who are working at the world's real tasks—at Christ's real task—have no interest.

So long as this dogma obsesses the mind of a Christian community that community will not fling itself with complete abandon into the great brotherly enterprises that really carry the world up toward God. Such a community will be finical, hair-splitting, sectarian in temper, exclusive. It may gain adherents, but it will be too particular about technicalities to render its full meed of service. Its intake from the world may be worthy of boasting, but its output into the world will be an occasion of shame.

Among Disciples the disillusionment has long since begun. A new spirit—a spirit of fraternity, of co-operation, of fellowship, of unity—is abroad in our hearts. This spirit is not to be inhibited by dogmatic considerations. It freely regards every Christian as a brother and desires his fellowship and is willing to give that fellowship through the "right hand"!

It is too late in the day for the Foreign Society to commit the Disciples of Christ to a policy of aloofness from our brethren in the mission fields because, forsooth, they have not been immersed! Disciples know that Christian character and membership in the Church of Christ is not limited to those who were immersed at baptism.

This body of sentiment, not reckoned with by the Committee, asks only to have itself registered. It is not a trouble-making sentiment. It makes no demands. It cannot conceive a threat.

It suffers, rather. It waits, patiently. It teaches. It prays. It does not ask to lead. It claims no place on programs. It even approves the Committee for its statement while deploring it, while turning its face away for the shame of it, as perhaps the best the Committee under the circumstances could do.

The Christian Century believes its duty lies in the direction of simply registering this sentiment side by side with the Committee's own statement, and in the same hour the Committee's statement is in the mind of the brotherhood.

This duty we discharge in love, in loyalty and in the fear of God.

—Here is something for those to meditate upon whose self-righteousness leads them to think slightly of the church. Dr. Charles R. Brown of Yale University puts it this way: "What a farce the judgment day would be if every man should say, 'Lord, I saw thirty Christians who were hypocrites; I saw a dozen men right beside me who shirked their duties.' To which the Lord might reply, 'Well done, thou good and faithful servant. Thou hast been extremely acute in detecting the weaknesses and inconsistencies of others. Enter thou into whatever measure of thy Lord's joy thou art capable of experiencing.'"

—Rev. Reginald J. Campbell of City Temple, London, in an address to the British Liberal League, which includes men theologically so far apart as Father Benson (Roman Catholic) and Professor Peake (Primitive Methodist), gave an admirable presentation of what he thought ought to be the chief aim of the league. It is quite as fitting to represent the aim of the Christian Church. Here it is: "Our first aim should be the development of the spiritual consciousness in ourselves and others, the quickening of the sense of God in the life of today, and the acquirement of spiritual force through habitual intercourse with the eternal." This is the immediate and supreme office of religion. Could the ministry of the Church secure this the triumph of the Church would come sure and soon.

## Interpretations

### Alexander Proctor—Some Reflections

Only once was it the privilege of the writer to hear that forerunner of emancipating thought among us, Alexander Proctor. It was in a chapel talk I heard him, and he spoke from the text: "Seeing they see not, and hearing they hear not, neither do they understand." Although I very well remember his long, gaunt form, his irregular but kindly and studious face, his quiet, slow and drawing voice, and the deep impression he made upon my mind; yet I very greatly regret that I am unable to recall a single thing he said.

How I would like to be able to read what this seer had to say on that great text? But very little of the products of the mind of Alexander Proctor were put in permanent form. He has gone from us and has not left his message, save through tradition, for us. His was a mind that saw into the deep of things. His mind sought realities, not their semblances. He said to the younger men not so much "This is the truth;" as "Seek and ye shall find." Truth to him was not done up in parcels, but was what the soul could appropriate and make its own.

That Alexander Proctor died without leaving an adequate record of his splendid mind and heart is a loss to be deeply deplored. It is a wonder that among so many who praised, no one was found to do us the service of handing his message down to our generation. (The one book the Missouri prophet left us is recognized by his friend, the editor, as very inadequately interpreting him.)

Doubtless the paucity of our literature is owing to the fact that the most of our men of vision have failed to leave any of their writings, indeed have failed to write. We need to be rescued from this literary barrenness. Nothing will lift us from provincialism as will world-literature.

The beat of humanity's heart needs to find a place in our writings. The note of the universal is seldom struck. The great men among us are ministering in their local fields; but are not speaking to the world. The men who have the world view are speaking to local groups while frequently those having the local and sectarian view are speaking to their thousands. (Fortunately there are exceptions of long standing.) Many of our Proctors are growing old and dying, leaving no word for the wider and future peoples.

We are obsessed today by dogmatic, reportorial, and outline writings. The eternal emotion of the human soul is in none of these.

The dogmatic boastings cramp life. They sectarianize the soul. These writings cannot be called literature; they are but for a day; they will not be read by anyone ten years from now. They have a heat and a narrowness in them that will not be felt or appreciated tomorrow. It is time we were passing from the age of tracts to the age of books.

The reportorial conception of religious journalism is an enemy to the production and reading of literature. We are sorely surfeited with reports. What we need is light and vision. One word from "on high" is preferable to many telegrams. We cannot go far in the strength of reportorial writings. May the Lord send us editors, authors, prophets, and withhold from us more reporters.

We are obsessed by outline writers. Our Sunday-school men are guilty here. Our souls cry out for the living spirit rather than for the dry outline.

Official publications lack the prophetic voice. There is an authority in real literature that the outline can never give. Counting "one," "two," "three," can never stir the soul to great things.

Whenever I look upon the Sunday-school "literature" brought to our conventions, I feel that there is a great void. I miss the passion that I find in magazines and books of the day. There is no soul cry in it. There is not the reckless abandon that does and dares. I can sit quietly in my chair after going through many outlines; but after reading one real article I find myself on my feet and crying out, "Something must be done."

We are in need of prophets. Too long we have had the narrow dogmatician crying, "You will be damned if you do not go this way."

Too long we have had the timid reporter saying, "I will show you the way you have gone and what you have done."

Too long we have had the Sunday-school expert saying: "Have you seen this chart explaining—;" yes, explaining everything but man and God.

Now we need the supra-man, the prophet, revealing God's truth for our day, and compelling us by the divine oughtness to the real Christian life.

GEORGE A. CAMPBELL.



# World Meeting of Baptists

## Sixty Nations Represented in Ecumenical Fellowship

BY ARTHUR HOLMES, PH. D.

The Baptist World Alliance is an organization of all the Baptists of the world effected to plan and carry into execution world-campaigns for the advancement of Baptist interests. Eight million communicants are represented in it. The first convention was held at London, 1906; the second at Philadelphia, June 19-24, 1911; and the next will be held in Berlin, 1916. To the Philadelphia conference just closed, sixty nations sent delegates. About five thousand people attended each session. Momentous topics were considered. Special committees for inaugurating world-wide movements were appointed for the young people's work, for missions and for social service.

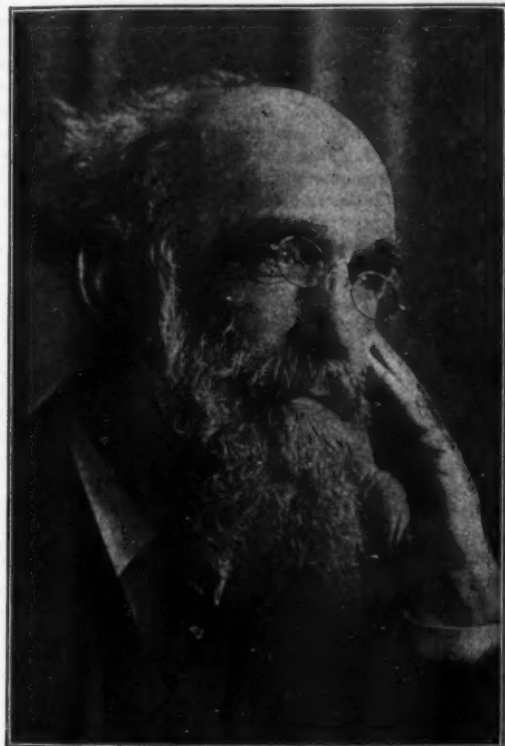
and the modes of their treatment depended much upon the general opinions extant in the church at large. Much was Christian; some was Baptist. They are offered here merely to afford the mind some grasp of the tremendous events of the week.

### Roll Call of Nations.

The formal addresses of welcome and other preliminaries were put out of the way on the afternoon of June 10. In the evening the real conference began with the roll-call of the nations. With that, the first period of generating religious enthusiasm was begun. When the grand old cadences of that battle-scarred hymn, "From Greenland's Icy Mountains" had died away the rapid fire

remarkable speech by Dr. George H. Ferris, First Baptist Church, Philadelphia. Dissent and then applause followed his assertion that the Baptists owed their world-power to their disintegrating ecclesiastical individualism, coupled with their unifying co-operation in the end to be accomplished. Co-operation became the key-word for the evangelization of the world.

First, it appeared in dealing with the young people's interests. One whole session was given to their work. At the end, a committee of twenty-five was appointed to consider ways and means of uniting all Baptist young people of the world in one organization caring for their religious and social



Dr. John Clifford, Retiring President of the Alliance.

Responsible delegates pronounced it the greatest gathering of Baptist forces ever effected and possibly ever to be effected in their history.

Manifestly it would be impossible adequately to report such a meeting. The comparatively grosser, or more palpable circumstances of songs, speeches, and resolutions are far too numerous and complicated even to mention. The subtler forces at work behind these manifestations would be utterly impossible to catch and set down. Not more therefore, can be here attempted than to touch upon some of the salient features.

### Three Wave-crests.

Among the chaos of events as they appeared to a casual on-looker, three general wave-crests might have been discerned as the convention progressed. The first might be called the period of generating enthusiasm; the second, the period of considering world-wide evangelization; the third, the period of considering social service. The periods, of course, are not periods. They were more like overlapping waves. They began, rose, reached their climax and died down again. Their beginnings and endings were not in the convention. Their genesis

of individual testimonies began. The delegates of the nations were called to the front. They spoke diverse tongues; they wore manifold garbs; they represented the customs and the manners of many nations. But unified in their common belief they came from the four corners of the earth to tell in terse, powerful, dramatic sentences the stories of their struggles, sacrifices, oppressions, of bodily sufferings almost unbelievable overcome with a zeal yet more incredible. Men and women in their prime, tottering old people and slips of youths mounted the platform, gave their witness and sang their hymn with the ring in it that goes with reality the world over. As each one finished singing in his native tongue the great audience took

up the refrain and rolled it back and forth like the reverberation of a thunder peal. "Sing! Sing!" shouted the multitude when Paul Besson of Buenos Aires arose to speak. But the man with the face and the figure of a crusader-monk, threw aloft his arms and shouted back, "I am no singer. I am a soldier of the Lord Jesus Christ!" Then for three minutes he poured forth upon them such a fiery flood of testimony concerning his ten years in South America that at the end, the great crowd was lifted *en masse* from their seats and threw themselves into "Onward Christian Soldiers," with such fervor that the steel girders of the Temple fairly rang again.

Many more testimonies were like this one. All were of the fire and water and blood order. They came from continents, countries, corners and way-places of the earth, from civilized cities and savage jungles. All of them rang with the tone of the devotee. They made the listener clench his fist, set his jaw, and say within himself, "Now it has come at last! The day of the real is here."

### Dissent Followed by Applause.

The second great wave reached its flood-tide in world evangelization. The beginning of it appeared on the very first night in a



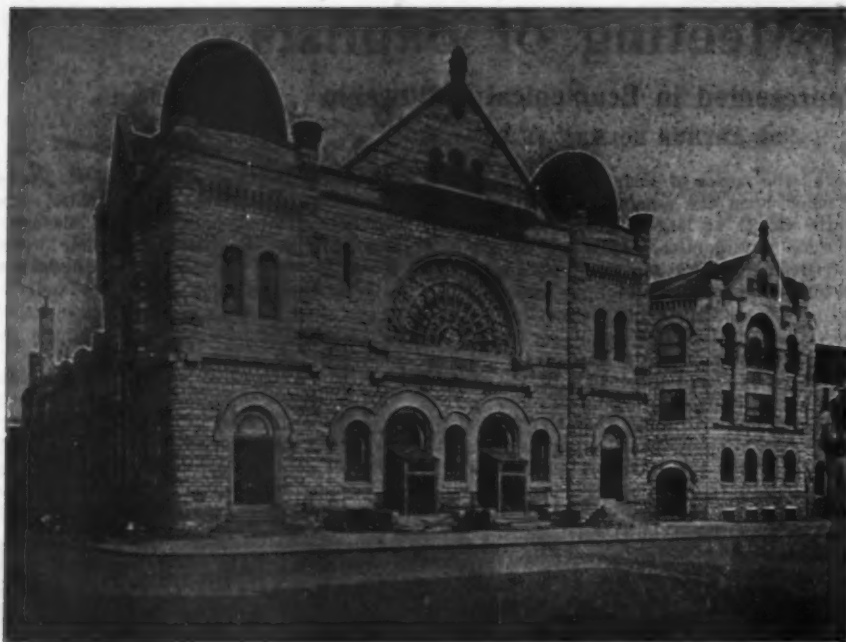
J. H. Shakespeare, Secretary Baptist World Alliance.

welfare.

Second, co-operation upon a world-wide scale appeared in the resolution brought forward by the Southern Baptists, and seconded by the retiring President, John Clifford, of England, to appoint a committee for the purpose of taking up with the various denominational boards some plan for introducing organic unity into all missionary operations of the denomination. The president declares that the church had no more important nor more significant task before it than that of co-ordinating its forces on the foreign missionary field.

### Mute Russian Exiles Presented.

The general considerations of world-evangelization were brought to a climax by the presentation to the Alliance of sixty Russian Baptist exiles. They made no speeches; they voiced no pleas. But as each one stepped upon the platform a brief record of his sufferings and heroic deeds was given. Some held aloft wrists with the scars of irons upon them still. The bodies of some bore the marks of the lash. But the faces of all were set like flint with deep-drawn purpose in every graven line of suffering and sorrow for the regeneration of their beloved



*Grace Baptist Temple, Philadelphia, where Sessions were Held.*

Russia. Many had been in prison; one, thirty-one times. Some knew Siberia. One had slaved in the treadmill; had spent years in jail and was old and gray at forty-one. Another had spent sixteen years in exile. Nine of them he did not even know where their wives and families were. Some were at the convention under bail and must go back to trial. One had baptized 1,500 persons; another 2,000; another 1,000 Cossacks; another had converted fifty criminals while lodged with them in jail. So the record ran. So the people of the twentieth century heard again the persecutions of the Dark Ages. They sat with something of the same emotions animating them as those who sat at Nicea felt when the martyrs appeared before them mutilated, crippled and with eyes gouged out so they could not flee.

The impression was profound. This episode stood at the very apex of the period of world-evangelization. It furnished the point of crystallization for the enthusiasm generated by all the stories of other missionaries. Characteristically it took the American form of monetary expression. In a few minutes \$70,000 was subscribed for a Baptist University at St. Petersburg and two delegates were appointed, first to secure the consent of President Taft, and then to lay the matter before the Czar. So ended the second period, built at first upon individual liberty in matters of doctrine and focussed at last upon community of work for the Kingdom of God.

#### Deepening Interest in Social Service.

The third great interest—social service—was not so clear-cut or definite. It was present from first to last and permeated the speeches of many leaders. The interest was always on tap, as it were. It gradually grew until the end of the conference when the whole thought of the delegates was devoted to this comparatively new phase of church activities.

In the opening address of President John Clifford, June 20, the essential democracy of the Baptist Church was laid down as the guarantee for openness of mind to all problems of the day. Logically the Baptists must march in tune with the progressive spirit of the times. On the same day Professor Shailer Mathews, of the University of Chicago, gave splendid expression to the need of the hour for the church to apply the gospel to modern social and industrial life. He declares that the real evangelization of

the world was the transfusion of the forces of civilization with the ideals of the Christian religion.

#### High Water Mark of Social Interest.

Possibly the high-water mark of social interest came with the last two days of the conference. On Saturday Dr. Robert S. Gray of New Zealand—the country probably more advanced in industrial organization than any other on the globe—devoted himself to the working man and the church. He iterated the well-known facts concerning the alienation of the working man—and especially the European working man—from the church. Following him, the Rev. Frank M. Goodchild of New York, in his address on "The Church and Workingmen" brought a terrible arraignment against society and the church for the industrial treatment of women. To the hardships of the laboring man society has added the terrors of the damned. For industrialism not only overworks and underpays but destroys the very souls of many female workers.

The conclusion of the social gospel was given by Dr. Walter Rauschenbusch. He stood squarely for church leadership to moralize and spiritualize our economic system. His demands went to the core of things. Nothing but a church-led regeneration of American industrialism would answer. His sentiments, though pronounced "revolutionary" by the conservatives, were generously applauded.

The immediate practical result of the consideration of social ideals was the appointment of a social service committee to bring about more perfect plans for social and political amelioration and reform.

#### Modern Spirit, Intense Earnestness.

Such is a brief summary of the more salient points. If the convention was not epoch-making it did certainly furnish a milestone to mark the progress of the church. Its spirit was broad, comprehensive and thoroughly modern. Intense earnestness and an honest desire to meet squarely every issue were manifest. Progress was written in every line of effort.

This was indicated by the absence of some very usual emphases. The first signal absence was the lack of intensity upon theological tenet or dogmas. The "peculiar beliefs of the Baptists," as they were more euphemistically styled—came up for reaffirmation occasionally. But such demands were

sporadic and limited chiefly to the pure theologians or teachers of seminaries. The need of affirmation advertized the weakness of their hold. The ordinances faded but little better. One speaker did insist that the "Baptists would meet the other denominations in the Jordan River and nowhere else," but on the whole the splashing of baptismal waters was little heard in the anthem-peals of unity in effort upon great practical tasks.

#### Significant Limitations.

There were other more significant limitations. This is said not in criticism but wholly to point out just how far the church has really advanced as indicated by the Baptist convention. The liberal consideration given to social problems showed that the church is wide awake upon the issue of the century. There was not however a clear, clean grip on the problems presented. A few seers could discern a social programme as a light on the horizon. The mass were still groping. The actual moves toward social betterment were sporadic and dis-severed. Opium traffic in India was condemned. Workingmen and workingwomen received generous sympathy. Wealth, individualism, greed, and competition came in for good round periods of unlimited condemnation. But when it came to grappling with the underlying social problems on anything like a systematic scale the convention was unready. The jungle has been found; the beast has been located; the struggle has begun; but the throat-grip has not yet been taken.

#### Church Working for Itself.

This is possibly due to the still prevailing notion of the primacy of the church. It still aims to "hold" or to "secure" people whom it tries to help. The workingman is to be "won to the church." Redemption of Russia's peasants took the form of a Baptist college. One of the most promising resolutions ended with the words "whereby Jesus Christ may become a fact in the social life of the world," to which the condition was appended, "This action shall not involve the Alliance in any expense." The restriction—probably perfectly sound in itself—epitomized too aptly the attitude of the conference on the whole social program. Social redemption must not cost anything; or, at least, not too much. The church has not come to see its service to humanity in such self-forgetful terms of devotion that it says: "If it costs everything; if organizations are demolished; altars torn down; edifices reduced to dust and ashes and adherents scattered to the four corners of the earth; still we will take up this battle and fight it to the bitter death." In this the Baptists are by no means alone. In fact, their attitude represents the most advanced amongst denominations.

#### Conference Marks Actual Advance.

In the light of such a radical—and it ought to be said, at present impossible ideal—the conference had its limitations. They are set down here merely for the sake of better definition. In the light of the Church's present, and even recent past, the conference was away beyond the expectations of many most ardent believers in the essential progress of Christendom. It combined unconsciously, almost, the deepest and most fervent spirit of religion grounded upon the eternal verities of the Christ with an almost anxiously progressive spirit in bringing Him to a needy work. To the souls of those who love the Church this was as the voice of waters in the springtime when the weary winter has loosed its bonds and the earth puts forth a new season of life. May the next meeting of the Baptist World Alliance at Berlin mark as much progress and bring as much inspiration to the world as the one just ended!



# Jacob the Redeemed

BY G. CAMPBELL MORGAN

"The God before Whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the Angel which hath redeemed me from all evil, bless the lads!"—Genesis xlviii. 15, 16.

"By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff."—Hebrews xi. 21.

It will be immediately recognized that the passage in Hebrews throws light upon that in Genesis. When the writer of that letter referred to Jacob, he named this act in which he blessed the sons of Joseph as the supreme expression of his faith.

I have of set purpose chosen this passage in its relation to the word in the letter to the Hebrews because it gave us Jacob's outlook upon his own life, not in the midst of its stress and strain, but from that calm, quiet, vantage ground which he had found near to the bound where the burdens are laid down.

By way of introduction we may notice that in these words there is a threefold recognition of God. In the Hebrew we have in the first place Elohim, without the article; and in the second place Elohim, with the article, and finally, the Angel.

## The Angel.

"The Angel which hath redeemed me from all evil"; that is a confession of the profoundest personal value of his relationship to God.

It is this profoundest personal value that I propose to consider. First, let us try to see the man; secondly, let us take the declaration concerning the redeeming God in its general terms; and finally illustrate the declaration by the history as it is contained in this book of Genesis.

The first thing I want to say concerning Jacob, trusting to your familiarity with all the details, and therefore not tarrying with them, is that he was the child of his mother. We can never understand Jacob until we know Rebekah. It is perfectly evident that the dominant influence in the life of this man was the influence of Rebekah. Here, as is so often the case, the mother was far more able to communicate to the boy who loved her, her own nature and disposition, than was the father able to communicate his nature to the boy whom he loved. No one would imagine that Esau was the son of Isaac; but everyone knows that Jacob was the son of Rebekah. The evidences of that sonship are to be found in the fact that he was strong-willed, far-seeing, scheming by nature.

## A Suspicious Man.

Temperamentally he was suspicious, always so; suspicious of men, of events, afraid as to how things would eventuate; and over and over again in crises, suspicious of himself. He was unscrupulous; mark his dealing with Esau. Esau was a profane person and sold his birthright; but the man who took advantage of a hungry man to obtain the birthright was utterly unscrupulous. Watch him in his dealing with his father, Isaac. Watch him in his dealings with Laban. I am inclined to say that the only comfort I ever get out of the study of Jacob's dealings with Laban is that Jacob was one too many for Laban. Laban is still alive! He is the man of correct external habit, the man who will take advantage of godliness in another man until he has squeezed the last ounce out of him, and then sling him away. That is Laban, utterly, absolutely, for ever contemptible. When you are inclined to criticize and to speak of a Hebrew as Jacob, do not forget that for every Jacob, I can find you ten Labans waiting to rob him.

## A Sensitive Nature.

But there was another side to Jacob. He

was a man of singularly fine, sensitive and tender nature. Read the story of his love for Rebekah. Read the story of his love for Rachael. Read the story of his love for Joseph and Benjamin. There is nothing finer than this man's love for his mother, his wife, and his two youngest children. You say, You are contradicting all you have already said! I know it; but the contradiction is in Jacob, not in my imagination. Have you never known him? I know him to-day, he lives in London; the man with a fine, refined, sensitive side to his nature which manifests itself in uniform kindness and courtesy to certain upon whom his love is set; and on the other side he is rough and uncouth, unscrupulous, driving his way through with awful brutality. That was Jacob, strange, magnificent, combining in one personality all these apparently contradictory facts.

## The Deeper Facts.

So far our examination is superficial. Let us attempt to look at this man in the deeper facts of his life, not content with first impressions. Jacob was a man of faith, intellectually sure of God, never wavering in that intellectual certainty. I must trust to your knowledge of the story without staying to turn to our Bibles. Let the history pass through your mind, all those outstanding events with which you are familiar. Can you find any moment when his intellectual faith in God wavered for a moment? I cannot. It was ever there; the deepest fact in his life, that perfect certainty of God.

I go further; not only intellectually was he a man of faith, but in his purpose and in his desire he was a man of faith, desiring above all else to come into realization of God's purposes for him, manifesting that desire by the very activities of his meanness. His mother knew before he was born that in the economy of God the elder was to serve the younger. There can be no doubt that Jacob knew the secret too from earliest years. When he snatched at the birthright, he did so in order that he might realize the Divine intention. When by scheming he sought the peculiar parental blessing which rests only upon the firstborn, he did so because he desired to be in line with the Divine purpose as declared. All the way through we find the same things; intellectual certainty of God without any wavering; faith in him that created his purpose in life and his desire. I will summarize the whole story by declaring that in every circumstance this man's faith in God was demonstrated sooner or later. There is no story of him but that in it we find this underlying conviction, and this deep desire to reach the Divine goal, and to fulfil the Divine intention.

## Faith and Fear.

But side by side with that fact of his faith, it is equally evident that he was a man of fear, never able to let himself go completely in answer to his own faith, always afraid that the consummation would not be reached, always attempting to help God, and to hurry the Divine purpose. That is the explanation of the eager haste with which he sought the birthright; that is the explanation of the meanness by which he sought the birthright blessing. All the way through these two elements were at work.

Faith in the purpose of God, desire to realize the purpose; fear—let me put it as he never would have put it—fear lest somehow God would not be able to manage the business, and a smart attempt to help him. That was the perpetual trouble in the life of the man; these conflicting forces, faith the deepest, and fear, haunting fear that created the false courage, fear that made him dare to do things that faith would not have dared to do, because they violated the Divine method.

## Experiences with the Angel.

Let us listen then to this man's declaration in that hour of wonderful illumination, "The Angel which hath redeemed me from all evil, bless the lads." When he said this he was looking back and remembering the definite experiences in which he had been brought into personal contact with the Person. He had met him as "The Angel."

Just a moment in an aside let me suggest to the young people who are studying the Bible, that they take their Bibles and gather up the occasions when "The Angel" is mentioned; not an angel, or angels, but "The Angel." If they do so they will find that under the old economy, ever and anon, in certain conditions, for certain reasons, God took form in which it was possible for men to hold communion with him. We describe those appearances as the Theophanies of the Old Testament. There is a central mystery of his being in which God has never been seen of man, nor can be seen of man, and never will be seen of man; but there is in the mystery of Deity, the power, of manifestation for certain reasons, and the central and final fact of that method is the incarnation. But long ere the days of the flesh of the Son of Man, God appeared in the flaming, burning bush to Moses, and the Angel of the Lord spoke to him. Before that, the Angel of the Lord appeared to Abraham. The appearing of The Angel was the Divine method of direct and personal manifestation in order to meet the necessity of certain particular cases.

Five distinct times God had drawn near to him, and for definite purpose, and he now declared what the purpose of the Divine drawing near had been, "The Angel which hath redeemed me from all evil." Thus in the second place we observe by this word of Jacob that the activity of God was that of Redemption from all evil.

## The Evil.

The word made use of for evil here is a word that means breaking-up, or ruin, a word that signifies an act of wrong and its consequences. In the Old Testament we have at least eleven distinct Hebrew words in order to express the Hebrew conception of sin. This is one of them. It is a word which generally indicates the rough exterior of wrong-doing as a breach of harmony, and the breaking up of what is good and desirable in man and society. Jacob was looking back at the evil of his life, at those breakings away which had issued in disaster, at those acts of rebellion or of lack of faith and all the consequences issuing from them; at the rough exterior of wrong-doing in by-gone days by which a breach had been made in the harmony, and the breaking up of that which is good and desirable had resulted. He was recognizing the evil in his own nature and in his own life.

# The Disciples at the University of Chicago

## New Buildings Planned for the Divinity House and Hyde Park Church

Enterprise Will Appeal to Entire Brotherhood.

New buildings are being planned for the Disciples Divinity House and the Hyde Park Church of Disciples. Two buildings are needed now. One should be a Hall, primarily for the Divinity House, but serviceable also for the educational and social purposes of the church. The other should be an auditorium, primarily for the church, but appropriate as a chapel for the Divinity House.

The Divinity House owns the lot on which the present church building stands. The lot is valued at \$25,000. It is an ideal location for the group of buildings needed. The equipment should cost not less than \$100,000 and the work of securing that amount is now being planned. The importance of this great enterprise in this magnificent location is shown by the following letters of appreciation and encouragement. Other letters of this character are being received as rapidly as our friends learn of our plans.

E. S. AMES.

Dear Brother Ames:—Your attempt to erect a building has interested me immensely. It is not much more yours than mine, it will belong to the brotherhood; and as such, will be a part of our history. So don't be discouraged nor overpersuaded, but do something worthy of the cause and the location.

To me that corner is the finest one of the University, and the Bartlett gymnasium and the Commons call for more than an ordinary structure. To fail in meeting that call, would be as disastrous as to fall below a call on mission fields, for, to me, that's what your plant will be to the University.

Chicago is in the eyes of the world; great giving is characteristic of her; her buildings are her glory. Be worthy of the city! Any man able to contribute, I am sure, if he were at all familiar with the site, would dissuade any attempt short of \$100,000. I believe the brotherhood will respond to a worthy appeal. Make it.

Excuse my offer of advice; but I am intensely interested in our plea, and am jealous for our standing. Questions and points of view change, but the architecture of our movement abides. Feeling you will understand me, and, being human, will appreciate any word of encouragement, I write to pledge you my interest and influence.

C. G. KINDRED.

Englewood Church, Chicago.

### Disciples' Divinity House

Professor Herbert L. Willett, Ph.D., Dean.  
Professor Errett Gates, Ph.D.

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D. M. Hillis.  
Van Dyck Fort.  
O. F. Jordan.

Dear Mr. Ames:—I am glad our people contemplate the erection of a large and adequate plant to take the place of the present Hyde Park church. There is no more important field in Chicago than the south side. Many of the most commanding churches of the city are located there, and if our people are to make any marked impression on that community and upon the University circle, with our plea for the restoration of the Christianity of the New Testament, we must have a building that will command attention.

AUSTIN HUNTER.

Jackson Boul. Church, Chicago.

Dear Brother Ames:—Your location cannot be excelled nor can the importance of the work be overstated. It is a big undertaking, but I believe you will succeed. Such faith and devotion certainly merit success.

C. H. WINDERS.

Downey Ave. Church, Indianapolis, Ind.

My dear Bro. Ames:—The Hyde Park Church stands in the most strategic site in Illinois. One does not need to know more than that it is the most accessible church to the greatest university of the Central West to be impressed with the importance of a building commensurate with the opportunity. It ought to be the pride of the Disciples of Christ everywhere. The lot, the environment and above all the need make it imperative to build a churchy structure, to cost at least \$100,000. I commend your purpose most cordially.

FINIS IDEMAN.

Central Church, Des Moines, Iowa.

Gentlemen and Brothers:—I doubt whether any other building enterprise now before the Disciples of Christ can compare in importance with the proposed joint structure of the Disciples' Divinity House and the Hyde Park Church of Chicago. Its consummation should be regarded as a brotherhood event for reasons local, world-wide and educational.

1. That the Disciples may have a worthy share in the stupendous work of Christianizing a great city like Chicago there must be equipment adapted to, and commensurate with, the task. This thing cannot be "done in a corner." Let big interests have big room.

2. The Hyde Park Church has already burst its walls, and, with life and substance, leaped over into China. The enlargement of its local facilities will mean growing investment and power in foreign missions.

3. Academic relations with a great seat of learning like the University of Chicago, is an opportunity which should be secured and honored by an enduring Divinity Hall architecturally comfortable with the contiguous University structures. Such a building devoted to thorough Biblical scholarship and sound Christian training has vast meaning for the future ministerial, missionary and educational leadership of the Church of Christ. The whole enterprise is a work of necessity and far-sighted vision.

CHARLES T. PAUL,

Principal Missionary Training School, Indianapolis.

My Dear Ames:—It ought to be a proud day, not only with the Chicago Disciples but with us all throughout the Middle West,

when a worthy building shall arise on your well chosen site, facing the great groups of Chicago University structures. Within its hospitable walls, our young men will find shelter and companionship and inspiration through all the years. Such a center is greatly needed and if built will reflect credit on our people and our cause. To have adequate facilities also for the congregation, which in the future years will grow larger and larger, is a matter of prime importance. I hope you may accomplish the undertaking and am sorry that I haven't something more substantial than words to give for the Divinity House. A. B. PHILPUTT, Central Church, Indianapolis.

### The Hyde Park Church

Minister — Edward S. Ames.  
Minister's Assistant — Miss Caroline Breyfogle.  
Missionaries — Mr. and Mrs. Guy W. Sarvis, Nanking, China.

#### OFFICERS.

W. D. Mac Clintock.  
Oliver W. Stewart.  
Errett Gates.  
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F. F. Hummel.  
H. W. Caldwell.  
H. C. Waite.  
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Dr. A. S. Dabney.  
Joseph Detweiler.  
Dr. W. E. Duncan.  
Van Dyck Fort.  
Kinter Berkebile.  
W. L. Carr.  
W. D. Freyburger.  
Samuel Mac Clintock.  
Chas. T. Hallinan.  
Dr. E. B. Hutchinson.  
Chas. F. McElroy.

My Dear Ames:—Success to your enterprise. It is truly a work of faith to undertake so large a task, but the church that leads the brotherhood in missionary giving will do things equally great at home. Your rapidly growing work will receive immense impetus when it is adequately housed, and the Hyde Park Church will become one of the leading religious factors in that great university.

A. W. TAYLOR.

The Bible College, Columbia, Mo.

My Dear Dr. Ames:—I am delighted to know that you are moving in the matter of your new building. The opportunities before you and the Hyde Park Church are surely the greatest that offer themselves to the Disciples in Chicago, and, so far as Hyde Park and the university are concerned, the greatest that offer themselves to any people, the Baptists, perhaps, alone excepted. Your location, the hold you have already got on the university community, and the splendid virility of your noble church, and the position and influence of the university in this middle west where we are strongest, all combine to make your opportunity one of exceptional significance. There are few things the Disciples could do by which they would do themselves so much honor and add so much to their educational equipment as to provide you with ample means for the erection of buildings for your church and the Divinity House on a scale commensurate with your great opportunity.

If you can but get the vision before our people you will have no trouble about the money. If there is any place in this middle west where a free expenditure of money





The arrow points to a corner of the roof of the present Hyde Park Church, showing its location in reference to these University Buildings.

just at this time would seem to be justified, that place is Chicago and Hyde Park. All success to you.  
E. M. TODD.  
Fort Wayne, Ind.

Dear Dr. Ames:—I certainly appreciate the significance of the announcement that an effort is to be made to build a suitable building for the use of the Hyde Park Church and the Divinity House of the Disciples. In a very large sense the Hyde Park Church is destined to be the center of the activities of the Disciples in Chicago. There can be no question that the presence of our Divinity House makes the University of Chicago the intellectual center of our people in Chicago. As older communions build cathedral churches in certain strategic centers, so it would seem to me that the erection of a suitable building at Hyde Park is a brotherhood enterprise, which should command the co-operation of us all, and from which we all shall derive benefit. I realize that \$100,000 is an unprecedented sum to be invested in one of our Chicago churches. It seems, however, to be the minimum that we could invest in a community graced with some of the noblest models of university architecture.

Hoping success may wait upon your efforts, I am,  
Yours fraternally,  
Evanston, Ill. O. F. JORDAN.

Dear Brethren:—I sincerely trust that you may be able to carry through the renewed undertaking of providing a complete equipment for the Hyde Park Church and the Disciples' Divinity House of the University of Chicago. There is a sense in which the Divinity House seems destined to become the crowning educational institution among us, and the sooner we equip it as we should, the better will it be for our cause.

From one point of view, the Disciples ought to congratulate themselves that they have no considerable universities of their own. The fact of our undeveloped educational institutions has forced our more ambitious young men to attend Harvard, Yale, Union and other universities and divinity schools, and especially the University of Chicago, for their larger equipment. This has inevitably freed these men from sectarian bias, and their influence has been for the same effect throughout the church.

On the other hand, it is around the University of Chicago that most of these men and others of liberal culture have naturally gathered. Many a man has saved himself to the Christian ministry, and many another loyal man has been saved to the ministry of our people, because of the Divinity House. This kind of influence will become vastly greater with full equipment for the church and Divinity House and the need for it is decidedly greater with every passing year.

Practical strong men pass through the period of the reconstruction of their theology, as did Martin Luther and Alexander Campbell. It is of the greatest importance that this experience be undergone when one is surrounded by friendly and not alien influences. Hence the very great importance of the Divinity House.

So I most earnestly wish you success in securing the \$100,000 you need for equipment.  
C. C. ROWLISON.

Iowa City, Ia.

My dear Ames:—I am glad that the Disciples' Divinity House and the Hyde Park Church are ready to take up the work of building appropriate quarters. The Divinity School has a great opportunity to develop into a leading institution for the study and teaching of religion and the Hyde Park Church has one of the most strategic positions in this part of the country. We are building new churches in almost every town and city of the Middle West. It is to be hoped that a fine building will soon be possible at such an important post as the University of Chicago.  
C. B. COLEMAN.  
Butler College, Indianapolis.

My dear Ames:—The Disciples in the past have held too much aloof from university centers. But fortunately a new determination is possessing us, viz., to have an inner fellowship with the institutions that are influencing thought in every department of life. We are no longer opposing them because we are understanding them. We do not ridicule their scientific conclusions; but we do need to interpret their findings religiously. That is why I am anxious to see a magnificent building for the Hyde Park Church and the Disciples' Divinity House right up against the campus of the University of Chicago.

A group of men would be in control there who would know and feel the thought-life of the university, but these men would come to their intellectual problems through the teachings, friendship and spirit of Christ. They, therefore, will be Christian interpreters, defenders of the faith. They will interpret to scholars the spiritual significance of their findings—and to a brotherhood somewhat perturbed over our present transition—an abiding faith in the unchanging, as well as a deep joy in the eternal progress of humanity.

I want such an institution to be a great vital bulwark to faith. I want it to lead our boys who are shocked over evolution and other modern teachings to know that these are not the undoing of our Christianity. These men, burdened with this holy task, will be interpreters of God active in his world in our generation. If I mistake not, there is no more crying need in the church

today than such interpreters.

For of the sake of their boys who have gone to universities, thousands of parents would rally to the support of such an institution if they only knew.

Hannibal, Mo. GEORGE A. CAMPBELL.

Gentlemen:—Your favor of the 23rd instant at hand announcing the proposed combination building project of Disciples Divinity House and Hyde Park Church; and it is needless to say that this commends itself to me as a very timely and desirable undertaking and has my cordial approval.

I think it is quite apparent to every one who has considered the subject that the main reason why the Disciples have found such difficulty in getting a foothold and making headway in Chicago is the lack of suitable, up-to-date and adequate buildings.

It is, therefore, a matter for earnest congratulation that the Divinity House and Hyde Park Church are about to do something worth while toward overcoming this serious obstacle. These organizations have an excellent location and cannot get a building too good to fit, and they are certainly taking a step in the right direction.

The important and desirability of the enterprise cannot be denied and assuredly merit the hearty and generous support of the brotherhood.

With best wishes for your success, I am

Cordially and fraternally yours,

LEON L. LOEHR.

Merchant's Loan and Trust Bank, Chicago.

Dear Dr. Ames:—I am delighted to know that the building enterprise of the Divinity House is to be taken up seriously at this time. I was at the university, as you were, almost on the ground floor (if not even in the basement) and I have seen the magnificent development of the physical equipment of the university. It remains, however, for the Divinity House to secure an equipment which will be worthy of the work it is doing, and of the still greater work which it is yet to do. It was by a streak of great good fortune, as well as by the exercise of far-seeing wisdom, that the site belonging to the Divinity House was secured. There is not another equal to it in the vicinity of the university, and I hope that in the not distant future on a visit to Chicago I may see there a building worthy not only of the site and of the goodly architecture of the vicinity, but, which is far more important, worthy of the institution which it will represent.  
W. E. GARRISON.  
President New Mexico College of Agriculture.

Friend Ames:—There is no doubt in my mind that if you can carry through successfully the improvements contemplated on the Hyde Park ground for a new church building that it will encourage our people in Chicago and the Central states more than anything else that has taken place during my residence in Chicago. We have never recovered full confidence in a general way since the failure of the Old Central Church. People expect a nice church building in cities the same as all of you ministers expect a nice chicken dinner when some one invites you out to a Sunday meal.

W. S. BRANNUM.

Mercer & Brannum, Lumber, Chicago.

My dear Ames:—The erection of a building to serve the combined needs of the Disciples Divinity House and the Hyde Park Church seems eminently wise. Surely no more strategic spot could be found for such a building than the one elected. The money invested in this enterprise should yield large returns to the Disciples of Christ. May the best of success attend the project.

Pasadena, Cal.

WILLIAM C. HULL.

# The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

## Section XXIX. The Early Years of Jeremiah

July 16.—Text for Special Study, Jer. 1.

### QUESTIONS.

1. How does the length of Jeremiah's prophetic history compare with that of other prophets?
2. What elements of deep human interest are most prominent in the works of Jeremiah?
3. Why has he been called the weeping prophet?
4. Where was his birthplace?
5. About what year was he born?
6. To what tribe and order did he belong?
7. During what reign and in what year did Jeremiah begin his prophetic work?
8. How did he come to take up this task?
9. What were the visions by which Jeremiah was committed to the prophetic work?
10. What did these visions signify?
11. What were the conditions prevailing in Judah as the result of Manasseh's reign?
12. What were Josiah's early efforts to purify the religion?
13. What body of law was discovered and where?
14. What explanation can be given regarding its origin and the reason for placing it in the temple?
15. How did the reading of this document affect the king?
16. What efforts did he make to carry out its requirements?
17. What views are held in regard to Jeremiah's attitude toward the reforms attempted by Josiah?
18. How did the people receive the reforms inaugurated by the king?
19. What other examples can you recall of popular disfavor toward reformatory measures?
20. Do you think that Jeremiah had any part in preaching the new covenant?
21. What tragic event befell the reformers, and how did it affect Jeremiah?

### 1. THE YOUTH OF JEREMIAH.

The longest prophetic career recorded in the Old Testament is that of Jeremiah. During the entire period from the early years of Josiah, about 625 B. C., until after the destruction of Jerusalem and the dispersion of the people to Babylon and Egypt, he was a spiritual adviser and leader. More than this, the career of Jeremiah is touched with a human interest which belongs to few of the prophets, for throughout almost his entire experience as a preacher of righteousness, he was subject to suspicion and persecution which made his life a constant martyrdom. In truth he has been called "the weeping prophet," though probably that title took form rather because of the tradition that he was the author of the Book of Lamentations than because of his personal sufferings. Yet the latter might well have entitled him to such a name.

Jeremiah belonged to a priestly family residing at Anathoth, a town in the ancient territory of Benjamin. He was probably born about 650 B. C., and was therefore very nearly of the same age as King Josiah. Indeed he seems to have belonged in his youth to that circle of young men who

formed the companionship of the young prince, and which may have included, besides Josiah and Jeremiah, the young man Hilkiyah who was later to become the chief priest, and another youth, Zephaniah, whose name suggests to us the great doctrine of the day of the Lord.

Jeremiah was from the first a youth of serious character, devoted to his country, anticipating the career of a priest, but deeply conscious that the ceremonial of religion was little calculated to change the character of the nation from its indifference to religious sincerity and earnestness. The long and reactionary reign of Manasseh had been followed by the brief but equally unfavorable period of Amon. During all those years prophecy was virtually silenced, and the servants of God could only wait, with hope that at some future day not too far distant, there might be inaugurated a reform that would restore the ancient religion to its rightful place.

### 2. THE PROPHETIC CALL OF JEREMIAH. (CHAP. 1.)

It was some time after Josiah came to the throne in 639 B. C. that Jeremiah became conscious of the fact that there rested upon him the obligation to take up the preacher's task rather than to devote himself exclusively to the work of the priesthood. The opening verses of the book may be an editorial addition, but they inform us that it was in the thirteenth year of Josiah (626 B. C.) that Jeremiah first began his work as a prophet. From that time on, through the reigns of Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah to the very close of the national career in the fifth month of 586 B. C., he continued his ministry as a preacher and teacher.

When Jeremiah first became conscious that it was the will of God that he should become a prophet he demurred on the score of his youth (1:6). But he was given to understand that from the very first he had been destined for the prophetic office, and that his task was divinely appointed both for the destruction of existing conditions and the upbuilding of a new nationalism. He was both to overthrow and to restore.

As in the case of several other prophets, Jeremiah later on described to the people his first sense of a summons to his task in terms of a vision. Whether the prophets would have us understand that these visions occurred to them as the means of informing them of their work, or were devised by them as the easiest illustrations by which to convince the people of the nature of their message, is a question worth studying; nor is it easily answered. The two visions of Jeremiah consisted first of the appearance of a flowering almond tree, whose white blossoms gave it a ghostly look in the twilight. It seemed like a divine watcher, and this suggested at once the watchfulness of God over his word to bring it to pass. Again the prophet described the appearance of a boiling caldron whose seething contents were poured out over the land from north to south. And this was explained as the pict-

ure of the coming Babylonian power that should overflow the land of Israel and devastate its cities. All this was made necessary by the fact that the land had forgotten its God and was madly pursuing that mongrel religion which had wrought such disaster in the Northern Kingdom. Against this downgrade tendency Jeremiah was bidden to set his face like a flint, and to assume the attitude of a fortified city, an iron pillar and a brazen wall, opposing thus the princes, priests, prophets and people of the land who were bringing trouble upon Palestine.

### 3. DEUTERONOMY AND THE GREAT REFORMATION.

In spite of the fact that Josiah was in warmest sympathy with the prophetic party, the reforms that he instituted did not go far in opposition to the heathen tendencies of his age. The results of the long years of Manasseh were not easily obliterated. Probably chapters 1 to 6 contain the reminiscences of Jeremiah's preaching during the early years of his work. Then a great event happened which was destined to have far-reaching results in Israel's life.

In the year 621 B. C., which was the eighteenth of the reign of Josiah, more vigorous measures were taken to purify the national faith and repair the shrines of Jehovah. Certain repairs were made in the temple at Jerusalem, and in the course of these repairs a law book was found and brought to the attention of the king. So startling were its teachings and so little in harmony with the customary practices of religion in the age that Josiah was thoroughly alarmed. The book purported to be the work of Moses, the great law-giver of the past, and yet it stringently forbade the worship of Jehovah at any but the central sanctuary. Practices of local worship that had grown familiar through centuries were forbidden in the most urgent and explicit terms. In order to comply with the requirements of this newly-discovered law, a thorough-going reformation must be undertaken.

In our study of the dark days of Manasseh's reign (Lesson XXII) we saw that the only means by which the prophets of that time could prepare for a better future was by organizing a body of law in the spirit and with name of Moses as its guarantee. That code which we now know as Deuteronomy, with its body of laws running through chapters 12 to 26, and its framework of historical narrative and exhortation uttered in the person of Moses, seems to have been the result of this profoundly needed effort to stay the tide of irreligion and immorality which was sweeping over the land. Those silent workers brought their task to completion, but saw no opportunity to give it to the nation. They laid it away therefore in the holy house, in the hope that some later hand would bring it forth and make it the standard of the nation's life.

This time had now come in the providence of God, and when Josiah read the document which priestly and prophetic hands had prepared a half century earlier, he was aroused at once by fear and piety to make the new code the law of the land. He sent forth his messengers to all parts of Palestine, north and south alike, to demolish those shrines which the Deuteronomic code so sweepingly



denounced. All signs of the heathen religion were swept away. Worship was strictly centralized at Jerusalem. Priestly activity was strictly limited to those of Levitical family. A great national assembly was held and the new covenant was read in the hearing of the people. And throughout the land the preachers of the new order went upon errands of evangelism inspired by "this covenant" (2 Kings 23:2-4). That Jeremiah, joined in this evangel seems probable (11:1-3, 6). By these means Josiah was really attempting in a serious way to purify his land of idolatry and to conform the worship to the Deuteronomic law. If it is true that Jeremiah threw himself into this enterprise, these may well have been the happiest years of his life.

#### 4 THE RESULTS OF THE REFORMATION.

Biblical scholars differ greatly as to Jeremiah's attitude toward the reforming work of Josiah. There is little material in the book that can be used to support any positive view. Some would insist that Jeremiah was a leading spirit in the reformation, and that the later sadness of his life was in large part due to the early death of the king and the reaction that followed. Others, again, deem the work of Josiah too sudden and drastic to have secured the approval of so cautious a spirit as that of Jeremiah. They affirm that the prophet was never deeply in sympathy with the efforts made by the king, feeling that they were destined to have but superficial results, and that a much deeper foundation would have to be laid before national righteousness could prevail.

Whether the one or the other of these views is the right one can hardly be determined in the life of the meager evidence afforded by the record of the books of Kings and Jeremiah. Certain it is, however, that the reforming work of King Josiah was never very effective. It is probable that the people were more pleased with the spectacular rites of Manasseh's time than with the sterner ideas of the reformation. It has ever been so in history. The people of Florence responded eagerly to the call of Savonarola and burned their vanities in the public square, but they soon wearied of the great preacher's program. They wanted to enjoy again the games and the revelries they had formerly known. The frivolities and obscenities of Lorenzo's court were more attractive than the messages of the great preacher. The Puritans in England made headway for a time against the luxury and tyranny of the Stewart regime, but after a brief taste of the stern rule of Puritanism and the protectorate of Cromwell, England plunged with mad delight into the levities of the restoration. Israel was not different. It did not take easily to reforms, particularly when the worship was robbed of scene and ceremonial. At best it was difficult to make headway against the strong current of popular practice. Jeremiah must have felt this tendency as a most depressing feature of the age. The difficulties of the task were very great, and his complaints are at times pathetic. (11:9-23, 12:1-6).

#### 5. THE DEATH OF JOSIAH.

Then came the tragic sequel. King Josiah as a vassal of the Assyrian power learned of the northward march of the king of Egypt to try issue with the Assyrians somewhere on the northern frontier. Deeming it his duty or his privilege to play a part in the great drama, he intercepted the Egyptian line of march at Magiddo on the plain of Esdraelon, and there either in parley or battle, was slain. The warriors and courtiers who brought his body back to Jerusalem must have shared with the prophets the sense of desolation and grief. Their friend and patron was dead, and this event seemed to mark the divine disapproval of all the

reforming program of his life. Had not God signified by this singular event his displeasure with the entire enterprise of Josiah? So at last the enemies of the royal and the prophetic ideals insisted, and it seemed as if the argument lay with them. Whatever Jeremiah's attitude may have been toward the royal enterprise, his work became distinctly harder now that the king was dead. Henceforth his life was a long tragedy of misinterpretation, suspicion and hatred. He is the martyr prophet of Israel.

#### FOLLOWING STUDIES.

Section XXX will deal with "The Last Days of Judah," and XXXI will have for its title, "Jeremiah and the Fall of Jerusalem."

#### TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The relations of priesthood and prophets as illustrated in the life of Jeremiah.
2. The form of the prophetic call, and its significance as an element in the prophet's message.
3. The personal life and characteristics of Jeremiah.
4. The relation of Jeremiah to the Deuteronomic reform.
5. The relation of the reform efforts of Josiah to other similar efforts in religious history.
6. The Moral Effects of Josiah's Death.

#### LITERATURE.

Cheyne, "Jeremiah, His Life and Times" (Men of the Bible); Kirkpatrick, "Doctrines of the Prophets"; 291-325; Budde, "Jewish Religious Life before the Exile," 141-218; Articles on Jeremiah in the Introductions, encyclopedias and Bible dictionaries.

### Christian Endeavor Lesson

BY W. D. ENDRES.

Topic, July 16, Our Debts: What Are They? How to Pay Them?—Rom. 13:7-10.

We are far on the way to a proper conception of life when we fully realize that we have debts. This indicates vision, thoughtfulness, delicacy of soul. Only the selfish, irresponsible person enjoys the privileges and opportunities which come to him as a matter of fact. He alone fails to see that they have been bought with a great price and have been passed on as free gifts. We are debtors for Christian homes. The love which reigns there not only provides for our physical wants in our infancy and childhood, but it provides for our spiritual needs as well—our obligation to God and to our fellow men. For our sake no sacrifice is too great. In a very singular fashion are we indebted for the land of freedom and opportunity. We are guaranteed every safety and protection as we pursue the life purposes we have adopted. Moreover the world is before us with its boundless opportunities and possibilities and we are free to the limit of our strength. No despotic hand presses down upon us and denies us the fruit of our toil. We have the right to speak our mind and to uphold our ideals. Then, too, here are the free institutions of our land—the public schools, colleges and universities, the press. In these we can pursue our studies and develop our minds. In this same connection we should never forget the sacred and blessed influences of the church of which the Christian Endeavor Society is an outgrowth. In these we have an opportunity to develop the whole man—soul and body. These we have not produced. They were here when we were born. They make up our inheritance. True and worthy men of other generations created them and bequeathed them to us. We are, therefore, indebted for them in a very real sense. These are our debts.

How shall we pay our debts? We cannot in dollars and cents. Paul says to love one another. This is both interesting and significant. Love is comprehensive. It lays all our powers under tribute. The payment of this debt consists not merely in adoration of those who have gone before, but in our willingness in rendering a service similar to theirs for the generations yet unborn. Glorious as our institutions and life privileges are, they are not perfect. It remains for use to do our part toward their perfection. Hence, all the ways for an unselfish service in the home, in the state, in commerce, in trade, in industry, in schools, and in the church are our inescapable obligations. We must pay our debts in a service for others. All the ways for relieving suffering, for enlightening the minds and purifying the hearts of others weigh heavily upon us. The opportunities for benevolence at home and missions abroad equally claim our attention. So long, then, as there are wrongs to be righted, distress to be relieved, and hearts to be made pure, we have debts which we should pay.

### Looking Backward

I want to commend you for your brave fight in behalf of conscience and right, and to add my protest against the unconscionable attack of The Standard on the Foreign Society. It will come to naught, as all similar attacks from that source have done.

It would be interesting for some historian to recount The Standard's great battles during the past dozen or more years. With all the fights that have waged, they have no victory to their credit as far as recalled.

Going back to about fifteen years ago when Drake was governor of Iowa, and signed the Mule Law Bill, The Standard vigorously sought his ex-communication and disfellowship by the church and brotherhood. No attack of recent years was more spleenful. Yet it failed. Governor Drake remained in the fellowship of the brotherhood, and at his death, a year or so later, columns of eulogy were published in this same paper.

2. Then the historic war on Dr. Willett was begun in an effort to dislodge him from the ministry and from official recognition by the brotherhood. True, they have not yet published pages of eulogy of this man—but he is not dead yet!

3. Hiram Van Kirk was dean of Berkeley Seminary in California. The Standard became maliciously disposed toward him, and through a series of months, gave this educator gratuitous sensational advertising, such as will not easily be forgotten. They not only lost their fight, but were compelled to send out an agent to look into the situation and return an apology on behalf of the company. The apology was made to the effect that The Standard's source of information regarding the dean was not reliable. A part of the unreliable "source" of that information is said now to be pastor of a church in Indiana, and The Standard does not avail itself of the opportunity of exposing a thoroughly discredited man in the ministry!

4. Then The Standard attempted to compel the return of ten thousand dollars contributed by John D. Rockefeller to the Foreign Society. A warmer fight never was waged among us—and we are not inexperienced in battle! When the hosts were assembled at Norfolk, not a single Standard official dared to second their representative's motion to refund, even when entreated to do so. Following this defeat, The Standard secured a new editor and side-tracked the man whose reputation they had destroyed by the editorial policy dictated for him while in the employ of The Standard company.

5. The program of the Centennial convention did not entirely suit the owner of The Standard, because H. L. Willett's name was printed thereon. It would seem the erasure

of a single name from a program would be a small thing to accomplish, but after weeks and months of bombardment of the Centennial Committee, with pages and pages of editorials and contributed matter, at last the war ceased and the hosts at Pittsburg heard Willett.

6. Then as a sequel of the Centennial convention fight, The Standard Publishing Company sought to foist on the brotherhood a dishonest report of the convention, by leaving out certain addresses not to their liking. But the brotherhood was not to be brow-beaten or deceived by malicious assumption of authority, and, as far as the writer knows, The Standard still possesses practically the entire edition of its report as a souvenir of its corrupt finessing.

The writer is not a historian, but records the above facts to the credit of a brotherhood which will see that a great agent like the Foreign Society is not allowed to suffer from a commercialized publishing house, whose attacks have heretofore been so frequently and successfully resisted. A. L. C.

### San Francisco Letter

Two notable religious gatherings have just closed on the Pacific coast.—The Congregational Home Missionary Society, and the International Sunday-school Association. The first was made doubly interesting because of the presence of Dr. Aked. Many were anxious to see just how he would fit into his Congregational environment. Judging from certain utterances he is perfectly at home. In his address of welcome to the delegates assembled in the First Congregational Church, of which he is now pastor, he said, "Our Congregationalism needs no one to sing its praise." Then he facetiously added, "For we are perfectly able to sing it ourselves." The Congregationalists are rather jubilant over securing Dr. Aked, and feel satisfied that he will do a notable work on the coast. He does not seem robust, perhaps is not, and has been ill. To date, he has attracted more notice than any clergyman that has come to the coast within recent years.

The International Sunday-school Convention exceeded all expectations. Upwards of 8,000 delegates were in attendance, and San Francisco proved a gracious host. In fact the city strained not a little to please and leave a good impression. The papers were unusually kind, and really vied with one another to give the news, make scoops, and become "the official organ" for the convention. The parade in which 10,000 took part was heralded as the greatest thing of its kind in the history of the West. The Gideons had furnished Bibles, and the men carried them through the streets while thousands lined the walks and cheered.

The addresses were strong for the most part, the speakers having sensed social problems as well as other problems. The most talked-of address of this character was given in the Greek Theatre across the bay in Berkeley by Rev. Robert Coyle of the Central Presbyterian Church of Denver. He said that the time has come when we must broaden our Christian ideal from the individual to the social. After making this remark he pitched in red-hot, and, if he had been standing on a soap-box at Seventh and Broadway, Oakland, instead of on the stage of the Greek Theatre in the presence of 10,000 Sunday-school workers, he would have been taken for a Socialist. But some of the ablest addresses of the convention were made by Disciples. Robert Hopkins, R. P. Shepherd, and F. W. Emerson delivered telling speeches. Mr. Emerson, who has just been called to the pastorate of the First Church in San Francisco, sounded no uncertain note about the need of social salvation as well as individualistic.

But San Francisco had something else beside the Sunday-school Convention—Pastor Russell was in the city. No, he was not there as a delegate, perhaps he did not attend at all, but the people to the number of 5,000 heard him in Dreamland Rink on the subject, "Hereafter." He naively told them that the fiery pit is a myth, and denied eternal punishment in a lake of fire as if he had just made an original discovery. He took it upon himself to define the belief of both Catholics and Protestants on this question, found both wrong and himself right, and wound up by expounding his theories to a curious, but hardly interested audience.

Oh! we've had most everything in the last three weeks. A new healing cult came to us, a health apostle has been telling us how to live rationally, new forms of Christian Science are manifesting themselves, religious catholics galore are being offered us, and the West never saw so many vagaries as cures for all its ills. To cap the climax the ministers, Mayor McCarthy, and some physicians got mixed up in a clinic to regulate vice and its effects, and before the jumble ended the chief of police had to resign, and two-thirds of the police commission should have done likewise, though the chief was about the cleanest man San Francisco has had for many a day.

But, after all, San Francisco has a marvelously developing moral and religious sentiment, though not expressing itself through the church as fully as many of us would like. The work of Heney and others has been far-reaching, and even Hearst's Examiner is now telling through the pages of a certain popular magazine just how graft was fought and destroyed. Verily moral sentiment and stripes and bars for a few grafters doth work reforms in newspapers. The West will get religion yet, but not as some have had it. J. R. PERKINS.

Alameda, Cal.

### A Philosopher—And Human!

BY E. S. AMES.

During commencement week at Drake, the main event to the Alumni was the fact that Professor Shepperd was closing his long service in the university. For thirty years he has been a member of the faculty. He was there at the beginning and he is the last of the original group of teachers. He is retiring, under the Carnegie pension system, at a better salary, perhaps twice better, than any professor received in the early eighties at Drake. He is going to enter upon a new life in a new section of Texas. He will be a farmer, but he assured us that he would have a share in the general life of the new community. Hale and hearty, having never missed a class on account of sickness in thirty years, he will be able to enjoy to the full many years of activity and practical achievement.

That isn't exactly according to the conventional notion of a retiring professor—especially of a retiring professor of philosophy. But the world has many things yet to learn about philosophy and about the men who cultivate it! At any rate, there are many full-blooded, practical, human-hearted men working in this rich field, and Professor Shepperd is one of them. He has always been a scholarly professor, but he has also attracted students by his human qualities, and has served the institution and the community in many practical ways. Without striving for popularity he has become the most influential professor among the seven or eight generations of students during his term of service.

Among his traits as a teacher have been his own thoroughness of preparation, his stimulating manner of instruction, and his consequent success in impelling students to further graduate study and professional careers in this field.

When he gave up the chair of mathematics in 1888 to devote himself to his growing interest in philosophy, he first went abroad for a period of study. His daily preparation was of the same conscientious sort. He had a way of "fishing" around in students' minds and of bringing them to an eager use of their powers. The fact that he was modest of his own opinions to the point of evasiveness often exasperated those who sought categorical declarations, but it helped all serious students to independent thinking. He knew the best literature in philosophy and kept up to date, and he was ever urging, intellectually teasing and impelling his classes into first-hand contact with the great living thinkers. The consequence was that his most responsive students found themselves well equipped when they went to the great universities for post-graduate study. This is one of the highest tributes which can be paid to Professor Shepperd's work and it gives his work the fullest possible dignity and distinction. He has been, first of all, a teacher. It is exceedingly unfortunate that he leaves no books or manuscripts of his own to aid in perpetuating his intellectual influence in the fertile soil of the university life. Perhaps the exacting duties of an overtaxed professional career, such as most colleges impose, is the explanation.

There are several unique features of Professor Shepperd's career at Drake. He was one of its founders. It is doubtful whether another college will be founded by the Disciples. The tendency is now toward selection and enlargement of a few among the institutions already existing. Religious bodies are destined to do more intensive work, especially at the great state universities. Those pioneer days at Drake are even now bathed in an atmosphere of romance and heroism and the noble actors in them are being set apart by the increasing appreciation of all who hear and tell the stories and legends of the beginnings. Professor Shepperd also founded the chair of philosophy. Others had taught philosophical subjects, but he was the first to devote his whole time to the department and to organize and develop the instruction adequately. He has succeeded so well that he has brought philosophy into a leading, if not a pre-eminent position among the departments of the university. He has seen psychology develop under his influence to the point where it could be made independent and given into the hands of a thoroughly qualified expert with a well-equipped laboratory.

All this zeal for learning and loyal devotion is emphasized by the fact that while his life work has been given to this school of the Disciples, Professor Shepperd is himself not a member of any church. His attitude toward religion has ever been that of the utmost respect, and his philosophical thinking is well within the lines of moderate conservatism. But he has not been formally identified with the church. Perhaps his career forces recognition of the fact that a man may be religious without being churchly, and that the only way the church can effectively reach such persons is by making it clear that the church affords still further means of being genuinely and practically religious. Insistence upon ecclesiastical authority and outward forms will scarcely avail. This man will long be remembered for his Christlike care of the sick and sympathy for those in any trouble. It was said in the public addresses of appreciation that when he left no one would know the paths to all the graves of the Drakes in the woodland cemetery—so tenderly and spontaneously did he hold all these deep experiences in his heart.

One of the most beautiful things about  
(Continued on page 20.)



## Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Hamilton Church made an offering of \$11.45, on Children's Day.

The Children's Day offering from Cameron Sunday-school was thirty-two dollars.

E. W. Sears has resigned the pastorate at Winchester, to become effective September first.

W. W. Weedon, of Assumption, was one of the orators for the Fourth of July celebration at Blue Mound.

At Lewistown, the Children's Day offering amounted to sixty-four dollars. More than double that of last year. B. H. Cleaver is pastor.

Lovington Church, where A. L. Huff is minister, has become a living link in the Foreign Society, and will support Mrs. P. A. Sherman in India.

At St. Francisville, where J. A. Battenfield is pastor for part time there were five additions, during the pastor's last visit at the church.

Fred Galliger is pastor of the churches at Center Ridge and Oreana, where the Children's Day offerings amounted to thirty-five and thirty-one dollars.

During his last appointment at Gays, the pastor, J. S. Rose, received four additions to the church, three of whom were by baptism.

The church at Concord, where E. P. Gish is pastor, was successfully dedicated by Secretary J. Fred Jones. On the day of dedication, all money was raised to defray the expense of building.

E. E. Hartley concluded his work at Alvin, and is ready to locate with another church or to engage in evangelistic meetings. He can be had for a tent meeting during July, asking only for the free-will offerings.

At Arcola, the Children's Day offering was seventy dollars. The church here, which is ministered to by W. T. McConnell, will hold evening union services with the other congregations of the city during July and August.

Elmore Sinclair began the fourth year of his pastorate at Watseka last month. During the year there were fifty-six additions to the church, and improvements to the amount of one thousand dollars were made on the property.

E. D. Murch, pastor of Rantoul church, is to deliver the memorial address for the local Oddfellows, and also for the same organization at Dewey. Mr. Murch delivered the baccalaureate sermon for the Rantoul high school.

The Secoville meeting, at Galesburg, resulted in more than five hundred additions in four weeks; the largest meeting ever held by the Galesburg church. J. A. Barnett is pastor and is accomplishing an exceptionally strong work in the city where he has been ministering three years.

Charleston Church, the pastorate of which has been resigned by George H. Brown to accept a call to Austin, has extended an invitation to John McD. Horn of Highland Park Church, Des Moines, Iowa, to become its pastor. Mr. Horn has accepted the call, and will become pastor immediately on the removal of Mr. Brown.

At Kankakee, where W. O. Livingstone is pastor, Mother's Day was celebrated, with an appropriate sermon and music. The auditorium was inadequate to accommodate the congregation. The Modern Woodmen of America and the Royal Neighbors were present in a body at the service. The Sunday-school and other departments of the church are being organized for added efficiency in work.

The contract for the new church at Virden was let recently to Kuhne & Company, of Champaign. The contract is for a building of colonial architecture, 75 x 84 feet. The cost is to be \$19,800. On Sunday, the 18th of June, ground was broken for the building, the sod being turned by John D. Alderson, eighty-two years old, the oldest charter member living, and his grandson, John Campbell, aged ten years, the youngest member of the congregation. The motive was to exemplify old age and youth interested in the kingdom and the welfare of the church. Witnesses to the scene were deeply moved by its significance.

### Chicago

On Sunday, June 2, the Douglas Park Church met with the Jackson Boulevard Church in a union service. Austin Hunter, pastor of Jackson Boulevard, being in attendance at the Portland convention, the pastor of Douglas Park Church preached the sermon.

One cannot help being impressed by the activity of the many agencies in Chicago whose interests are humanitarian. The Daily News Sanitarium for sick babies reports that over two thousand people visited the sanitarium June 26-28. During that time 161 sick babies were cared for. A tract entitled "How to Feed a Baby for Ten Cents a Day," has been issued in English, German, Norwegian, Swedish, Hebrew, Russian and Italian editions.

In the absence of the pastor, Dr. E. S. Ames, the pulpit of the Hyde Park Church was filled Sunday, June 2, by Dr. Errett Gates. Mr. Guy Sarvis, missionary of Hyde Park, under appointment by the F. C. M. S. to the University of Nanking, China, will preach Sunday, July 9. Chicago Disciples are invited to attend Hyde Park and hear the farewell message of Mr. Sarvis. Mr. and Mrs. Sarvis sail from Montreal on July 20.

It is encouraging also to note the interest of the Chicago Association of Commerce in the improvement of housing conditions for the city's poor. A "Housing

Committee," recently appointed is already at work. Educational literature will soon be distributed, not only for the alleviation of present conditions, but to outline a campaign for the construction of model tenement and lodging houses.

Chicago's interest in the promotion of a Sane Fourth is heartening, and sets an example for other cities. Since the successful outcome of the previous efforts toward a sane Fourth, many cities have followed suit, and the country at large is aroused. Such organizations as the American Medical Society, The American Civil Association, and the National Committee for the Promotion of a Safe and Sane Fourth, deserve no little credit for the fast increasing popularity of a Sane Fourth Observance.

West End Church meets for a union service with the Jackson Boulevard Church Sunday morning, July 9. Meade E. Dutt preaching. VAUGHAN DABNEY.

### An Inspiring Conference

The fifth annual conference on summer work in the churches and in the open air, was held at the Moody Church, Chicago, in June, with four daily sessions and a list of noted speakers, including Rev. F. B. Meyer, London; Dr. W. H. Griffith-Thomas, Toronto; Mrs. E. M. Whittemore, and Don O. Shelton, New York; Melvin E. Trotter, Grand Rapids; and James H. Cole, A. M. Bruner, and Harry Monroe, Chicago. Noon meetings were held in the downtown district at the Garrick Theater, which were very successful in attendance, and interest. Workers were present from many states of the union and from across the seas. A feature of the conference was the nightly open air meetings in the vicinity of the Moody Church, under the direction of Rev. C. P. Meeker, of the Moody Institute. Twenty-five meetings were held simultaneously on as many different street corners and at least two hundred workers participated. Many conversions were reported from these street meetings.

At the daily conferences many of the speakers deplored the absence of people from church services and advocated open air preaching in order to reach them.

#### Meetings for Farmers.

Mr. Melvin Trotter told of his open air country work around Grand Rapids, Michigan. He gathers an auto-bus load of workers, with Bibles, hymn books and organ, and goes out into the country several miles to a convenient grove and holds Sunday morning and afternoon meetings, returning to the city in time for his evening Mission meeting. These outdoor meetings are largely attended, from 500 to 800 being present. The farmers bring their dinners and stay all day. Mr. Trotter says that he has found many country churches in Michigan nailed up. He was very careful to say, "in Michigan," but it is true in every state. He said that the farmers are getting to be up-to-date and are backsliding worse than their city brothers. They need the gospel and Christian workers must go where the people are and take it to them.

#### Meetings for Old Soldiers.

At the Soldiers' Home at Grand Rapids, there are about 1,300 old soldiers. The chapel is on the third floor and small and hot. "Think of those old fellows going up to the third floor to attend church on a hot summer's afternoon," Mr. Trotter exclaimed in his own inimitable way. "They asked me to come out to speak to the old men," he said, "and I promised on condition that they would hold the meeting out in the open air. Well, I went, and we pulled off the meeting and about the whole show was there, 1,300 of them, and we had 65 decisions for Christ!"

We could not have gotten 65 of the whole bunch to attend in the chapel."

#### A Contrast.

Rev. F. B. Meyer followed Mr. Trotter and the physical contrast was striking. Mr. Trotter is rotund, a rapid fire speaker, always smiling and usually slangy, the picture of health and success. Mr. Meyer is slender, stooped, severely in earnest, choice in his use of words and the embodiment of monastic spirituality.

Mr. Meyer mentioned the fact that he was stopping in D. L. Moody's old rooms, where he and the great evangelist had met, and prayed together frequently during so many sacred hours. "I am glad to find, he said, "that the fire has not gone out of the institution which Moody founded. I have been here many times in the last twenty years, and I think that the work was never in a more prosperous condition. I am now, again a pastor, not at my old Christ church, a beautiful church, but at Regent's Park Chapel—also a beautiful edifice, and I would be glad to see any of my American friends whenever they are in London."

"Trotter and I have each had our fight," he continued, "I envy such a man, and the likes of him. But after all we are much alike. We are both in the flesh and both have a common Savior from sin. I wish to speak about the flesh. The flesh lusteth against the Spirit. Spell it with a capital S. It means the Holy Spirit. The fight is not between me and my flesh but between my flesh and the Spirit of God."

There are three ways mentioned of conquering sin; first, by Eradication; second, by Suppression, and third, by Substitution of the new nature of Jesus for the old nature which is now on the cross. I believe in the third way.

#### Temptation—Now—Then.

Temptation is stronger to me now than in youth, but not in the same way, not to impurity and passion as it was once, but it goes deeper now. I am tempted to jealousy, to envy, to self-conceit, to pride and to things deep down in my nature which I cannot talk about. Boys care little for green apples, but try to get the ripe ones; so the Devil tries to get the real Christian to fall.

We must be filled with the Holy Spirit morning by morning. I spend quite a while every morning being filled with the Spirit. Then when I go out I let the Spirit fight the battle with the flesh for me.

#### Definite Knowledge.

You may know that you are filled with the Spirit by two things; first, you will think much about Jesus, and, second, you will be sensitive about the approach of temptation. I used not to see temptation until it was against my nose but now I see it three or four fields off. I was once invited to spend a week with friends in North England just after I had crossed the Atlantic. I went to their beautiful country place and they asked me, "How do you like our fine country air? Is it not sweet?" Now I had noticed a peculiar odor about the premises which I could not locate as coming from any particular place however much I hunted around. The next morning I investigated the country side and about two miles off I found a sewage farm which was polluting the whole region. My friends had not noticed it because they had come from the foul atmosphere of London; but I discovered it at once because I was fresh from the pure atmosphere of the Atlantic. So it is with temptation. A keen nose is needed in Chicago, and London and New York in summer and all the time. Therefore, I do not go to the theater for this good

reason. There may be some good plays, but the bad plays make the good ones go. I cannot afford to go. I have a big enough fight on of my own. A Christian lady on shipboard handed me a novel which she said was good and I took it to my stateroom and began to read, but after about fifty pages, I got up and flung it through the port hole into the sea. It was not good. I will not put myself into the very heart of temptation.

#### Why Temptation?

Many people ask the question, "Why is one tempted?" Has not God made a mistake in allowing us to be tempted? It seems to me that contact with evil is doing for us what nothing else would do. It causes you to think of Jesus. It causes you to pray for help to Jesus. It drives you to Jesus and you must forget self and rely wholly upon Him!

#### Doctor Gray.

The success of the conference is largely due to the tireless energy and spontaneous enthusiasm of the dean of the faculty of Moody Bible Institute, Dr. James M. Gray. He believes that you cannot have religion without religion and he believes that Christ is the center of religion and that we must do as Christ did, go out to the multitudes with the bread and water of life.

### Chicago's Great Evangelistic Center

One of Chicago's greatest institutions is The Moody Bible Institute, founded by the great evangelist whose name it bears; which was never more prosperous than at the present moment, with its teaching staff of more than four score men and women; its present enrollment of 400 students, and the new buildings which add to its efficiency. The men outnumber the women two to one. The Word of God is honored, and therefore God honors the institution. Its spiritual influence is felt everywhere. It is one of the greatest spiritual forces in Chicago, its influence being felt in every part of the city; and its graduates are preaching the gospel in every country on the globe. The institute has not lost the evangelistic note that Mr. Moody gave it, and through it he is still reaching and influencing the world.

#### Women's Building.

On June 5 occurred the dedication of the beautiful and commodious Women's Building, just completed at a cost of \$225,000. In a tour through the building one is everywhere impressed with the idea of simplicity and beauty combined with utility.

On the first floor, the main entrance on the east leads into a large reception hall in the center; at the right is the parlor, decorated and furnished in the soft color tones that are so pleasing and restful. At the left of the reception room is Massey Chapel, dedicated to the memory of Mrs. Eliza Phelps Massey, and given by her son and daughter to the institute. These three rooms are so arranged that when the folding glass doors between the chapel and the reception hall are open, it makes one spacious room, an ideal place for large social gatherings. Back of the above-mentioned rooms are the offices of the ladies of the faculty, and several other rooms for various uses.

The next five floors are occupied by rooms for the young women. The decorations in one story are blue, another brown, another green, and so on. On each floor, immediately in front of the elevator, is a pleasant reading room. The rooms are decorated neatly and simply and furnished with mission style furniture, in keeping with the excellent taste shown throughout the building. Two hun-

dred girls can be accommodated here. The seventh story is still unfinished.

Two hundred forty-one women have been enrolled during the year. Twenty-eight states of the Union and Canada, England, Scotland, Sweden, Norway, Switzerland, Germany, Bulgaria and India, including 25 different church denominations, have been represented.

#### Men's Building.

At the rear of the Women's Building, and facing Institute Place on the south, is the Men's Building recently built at a cost of \$81,000, and providing room for 95 students. The two buildings are joined by a corridor. In the basement of the Men's Building is the large, pleasant gymnasium which gives ample room for physical culture, and is also used as a music room wherein Dr. Towner may train his splendid chorus choirs, and for the weekly socials of the student body. The old Men's Dormitory Building has been remodeled at an expense of \$53,000, a new heating plant for the entire group having been installed in that building.

Mr. Moody's old study, on the northeast corner of the second floor, is kept as it was when he occupied it.

Rev. H. W. Pope is the superintendent of men. The quality of the students is steadily improving. Ninety-nine men there last year, or 25 per cent of the total enrollment, were college men. Students were in attendance from fifty different states and from nineteen foreign countries, representing thirty-one denominations.

#### Evangelistic Service.

During one term last year, street meetings were conducted in sixteen different languages at the same time, 466 open-air meetings were held last year, 111 neighborhood meetings, 1,422 mission meetings, 300 factory meetings, 617 children's meetings, 23,962 persons were dealt with, 3,196 persons confessed conversion.

#### Financial.

The present endowment fund of the Institute is about \$140,000. The entire plant represents an investment of over a half million dollars. The total income is about \$85,000. During the past year about \$360,000 has been put into new buildings, all of which has been raised except about \$60,000. Three more buildings are needed immediately, and will be erected as soon as the present indebtedness is paid and other funds secured.

H. P. Crowell is president of the Board of Trustees; H. S. Osborne, vice-president; A. P. Fitt, recording secretary. The other trustees are Judge McKenzie Cleland, Thomas S. Smith, William A. Peterson, James M. Gray, F. A. Wells, E. K. Warren, W. W. Borden. The financial success of the Institute is largely due to the efficiency of the business manager, Mr. A. F. Gaylord.

### A Philosopher—And Human!

(Continued from page 18.)

Professor Shepperd is the fact that he gave up his bachelor life in mid-career, and became the happy husband and father in a charming family circle. His talented wife and three sturdy children have softened the angularity of the single life and contributed a wealth of new interests and influences to his rich and effective personality. His family life has given the final measure of human quality which has made the professor of philosophy so great a power in all circles of the university life. There is much more which should be said—when he dies. But this may suffice now as a slight tribute to our good friend who is launching valiantly into new adventures with the optimism and vigor of youth.



## Church Life

A new church is in process of construction at Hobbs, Ind.

Revival services are in progress at Ardmore, Okla.

Frank L. Bowen, of Kansas City, Mo., dedicated a church at Grain Valley on Sunday, June 25.

F. F. Walters, pastor at Independence, Mo., will be available for a meeting during the month of August.

James A. Challenger, for some time pastor at Windsor, Mo., has accepted a call to the church at Chickasha, Okla.

J. K. Schellenberger, gave an address at the men's banquet at Richmond Avenue Church, Buffalo, N. Y., on June 24.

Charles E. McVay, of Hardy, Neb., will sing in a meeting at Haigler, Neb., in July. Mr. McVay has an open date for August.

B. S. Ferrall, pastor of Richmond, Buffalo, N. Y., officiated at the laying of the corner stone of Woodlawn Church, Buffalo, on July 2nd.

A meeting was held recently at Central Church, Lexington, Ky., where I. J. Spencer ministers, to consider the organization of a local brotherhood.

The dedicatory services of the new church at Napa, Calif., were held June 18. F. M. Dowling, pastor at Anaheim, Calif., preached the dedicatory sermon.

First Church, Cedar Rapids, Iowa, has secured pledges for the coming year sufficient to cover the entire budget of current expenses and missionary offerings.

Frank Waller Allen, of Paris, Mo., and Alva W. Taylor, of Columbia, Mo., were among the speakers at the Christian Endeavor Convention held June 21-22 at Central Church, Moberly, Mo.

C. M. Keene, for five years pastor at Owosso, Mich., has resigned. Mr. Keene has had a successful work here, a new church edifice being built and all indebtedness cleared during his pastorate.

Announcement has been received of the marriage of Miss Sara E. Marshall, daughter of Levi Marshall or Hannibal, Mo., to Daniel D. Mahan. The Christian Century extends congratulations.

Flatbush Church, Brooklyn, N. Y., has called Fred Marsh Gordon of Knoxville, Pa. He has accepted and will begin work September 1. Mr. Gordon succeeds Walter S. Rounds, now occupying the Bible Chair of the State University, Bloomington, Ind.

F. L. Moffett, pastor of South St. Church, Springfield, Mo., gave an address on "Our Civic Conscience," and G. L. Peters, of Central Church, Springfield, spoke on "The Leavening Power of Christianity" at the recent Christian Endeavor convention at Lebanon, Mo.

A campaign is in progress at Oklahoma City, Okla., to raise funds for the erection of a building by the congregation of Maywood Church. It is planned to erect an edifice at a cost of about \$25,000. This congregation has been organized recently and numbers about 150 members.

The National Benevolent Association has made its best annuity record this year. The total amount received is \$23,801. This is a gain in nine months over previous years. This indicates a growing confidence in the

business integrity of the Association, and a growing disposition on the part of God's people to share with their less fortunate brethren.

First Church, Hutchinson, Kan., is establishing a mission in South Hutchinson. O. L. Cook, pastor, assisted by the men of the congregation, superintended the building of a tabernacle accommodating 800, which was completed in a day. A meeting is now in progress under the leadership of Mr. Cook, assisted by C. S. Van Dolah, who will have charge of the mission work.

John Ray Ewers, pastor of East End Church, Pittsburgh, Pa., is giving a series of Sunday mornings during July on the subject, "What Did Jesus Teach?" The following are the sermon topics: What Jesus Taught About Prayer; What Jesus Taught About Temptations; What Jesus Taught About Private Property; What Jesus Taught About Talking; What Jesus Taught

The first anniversary of the beginning of church building in Gary, Ind., was recently celebrated by a week of varied features, one of these being a banquet which was largely attended. Among the speakers were Cecil Sharp, Claude Hill, L. H. Myers and Congressman E. D. Crumpacker. Much encouragement is felt in the progress of the work here, three churches having been organized in the year.

Reports submitted at the annual meeting of South Geddes Street Church, Syracuse, N. Y., showed the church and its societies to be in the most prosperous condition since its organization seven years ago. C. R. Stauffer, who has been pastor for the past four years was voted an increase in salary. During Mr. Stauffer's pastorate 191 new members have been received, making a total membership of 225. The Sunday-school has an enrollment of about 400.

There was a large attendance at the jubilee convention of the New York Christian Missionary Society, held recently at Buffalo. Among the speakers were: Ira L. Parvin, Charles Bloom, Philip A. Parsons, Frank A. Higgins, M. M. Ammunson, Miner Lee Bates, and E. J. Gantz. Claude E. Hill, of Valparaiso, Ind., national superintendent of Christian Endeavor work among the Disciples, was also present and gave an address on the Christian Endeavor movement of today and its power for unity among the churches.

The Sunday-school of the Third Church, Indianapolis, Ind., for which Harry G. Hill ministers, is making itself manifest in unusual ways. It has an undefeated baseball team in the Saturday Afternoon League, the only team with a perfect score. The basket-ball and bowling teams of last winter were concluded in the finals. The debating team was recently given the unanimous decision of the judges in a debate with the College of Danville. This is an unusual record for a Sunday-school.

### Dedication at Hastings, Neb.

On Sunday, June 25, the writer dedicated the beautiful new church at Hastings, Nebraska, to the worship of Almighty God. For primitive Christianity it meant a great victory for the whole state of Nebraska. Hastings is a city that lies about one hundred miles west of Lincoln. It is located in one of the richest parts of the state. It is a rapidly growing city. It has a population of about 9,000 people. It is the seat of Hastings College, the state college of the Presbyterian Church. It is a center of commerce and culture for a large area. In this city our cause was planted a goodly number of years ago. It grew very slowly until

four years ago, when the present pastor, R. A. Schell, took charge of the work. Two years ago this winter Chas. R. Scoville held a great meeting for the church. The church has had a steady growth during all the years of Mr. Schell's pastorate.

The new house of worship cost the congregation something more than \$27,000. It is a building that is one of the most perfect workshops that the writer has ever been on the inside of. It is characterized in its structure everywhere by simplicity and great utility. One of the daily papers, in describing it the day before it was dedicated, said of it: "The beautiful edifice of the Christian church which will be dedicated with appropriate services at the corner of Lexington avenue and Fourth street tomorrow will be one of the handsomest of the many houses of worship in the city."

On dedication day, \$13,000 was needed to dedicate free of debt. Under ordinary circumstances, this amount would have been a great amount for the Hastings church to raise, for this is not a wealthy congregation. But the situation that prevailed made it doubly hard to raise the amount needed.

To make a long story short, when the day was over we had routed doubt, drouth, and debt. We were able to write on the flag of the old ship of Zion \$12,270 raised. It is needless to say there was great rejoicing among the saints. WILLIAM OESCHGER.

### A Word From the Metropolis of Southwestern Oklahoma

Our work at Lawton, under the leadership of A. R. Spicer, is still up to its usual high standard. During Mr. Spicer's fifteen months of service there has been a gain in every department of the church. There have been over 200 additions at the regular Lord's Day service. There has been a gain of from 50 to 100 per cent in every department of the work. The Sunday-school is one of the best organized and most aggressive in the city. It is on the Honor Roll for American and Foreign Children's Day and Benevolent Work. The various organized classes have launched and successfully consummated some unusual enterprises. The Christian Endeavor is on the Honor Roll of the state work. The C. W. B. M. is a banner society, having averaged \$1 per member, gave \$20 self-denial week, is supporting a native helper, and received two life memberships. The men of the church pulled off the biggest event in the city's history recently. The trustees at the recent school land sale secured splendid tracts of land for future church locations, thus giving us three of the most strategic sites for church properties in the city. This move was regarded by our leading business men as one of the most far-seeing moves ever made by a congregation in this place. The church is giving \$125 per year for the education of a young man for the Christian ministry. He is the son of a former pastor and is one of the most promising students in the Southwestern Christian University at Enid. We are striving to make our church a living link in the home and state mission this year.

Our minister is recognized as a leader in every department of our city's life. He is in great demand as a speaker upon all public occasion. In addition to pastoral duties, he is president of the Fourth District, comprising seventeen counties, and was recently elected president of the state Brotherhood work. He is also a member of the state board and executive committee, so we and others endeavor to keep him busy.

H. C. STUBBLEFIELD.

## Jacob the Redeemed

(Continued from page 13)

### Redeemed.

Let us turn to the word "redeemed." This is the first occurrence of the word, or the idea expressed by the word, in the Divine Library. What is this word? It is the word which in course of time came to express the activity of the next-of-kin. It means, to demand back again, to extricate from difficulty. From this Hebrew word came the word redeemer or goel. The supreme illustration of its use is to be found in the words of Job, "I know that my redeemer liveth," that is my Goel, my kinsman-redeemer. If we want perfectly to understand the meaning of the word to the Hebrew we find it illustrated in the book of Ruth in which pictorially the work of the redeemer, as the Hebrew understood it, is revealed. The work of the kinsman-redeemer was first that of identification in experience with the one who needed to be extricated from difficulty; secondly, vindication of that one in some way by righteousness; and ultimately, the work of the redeemer was the restoration of the one in trouble, even at cost to the redeemer. In this assembly and in this hour all the ultimate values are in our minds as we have seen them realized and operative in and through the one Redeemer of the race. Jacob used the word with all these significations.

If I may express the statement in other words, this is the thing that Jacob said, "The angel has identified himself with me and extricated me from all my wrong-doing and its consequences, and has restored the broken harmony." That was the final vision of triumphant faith.

### The Teaching of the Story.

What is the teaching of this man's life story? There is a primary teaching, a central teaching, and a final teaching. Primarily, this man's life story is a revelation of the patience of God. How I love to read it, over and over again, and in the light of that last word, "The Angel which hath redeemed me from all evil." God was "the God of Jacob," of Jacob with his meanness, with his fears, his scheming, his faltering. Oh, my heart, take courage!

The central lesson is the revelation of the value of faith, however fearful it is. I feel that out of this study there ought to be encouragement for many troubled, discouraged men and women. Never mind those other men and women of stronger faith; never mind because you have not the faith of Abraham equal to great adventure; in the name of God do not be troubled because you have not the splendid, quiet, passivity of Isaac, content to dig wells and live the meditative life. Have you faith? Do you believe in God? Quick and ready the response is coming out of your deepest life. Of course I do, but . . . Never mind the "but"! If there be faith, that is the principle upon which God can work, that is the connecting link between your life and God. Oh, Jacob, mean man, thou didst believe in God, and on the basis of that principle of true belief, notwithstanding all the folly and failure and wandering, there came an hour when looking back thou didst say, not, I have fought the fight, I have kept the faith—some men cannot say that—but "The Angel which hath redeemed me from all evil."

### Not Able To Say It.

So many of us will pass on presently. Many of us will not be able to say—we know it now for the past makes it impossible. We have fought the good fight, we have kept the faith; but we will be able to say, God has kept us through faith. The Angel of his presence has redeemed us from all evil.

Yet is there not a final message? Does not

the study of this man's life call us to more enduring faith? Is not this man a witness to us, and a warning also? Do not let us take comfort out of our failure. All the comfort we need may be taken out of the faithfulness of God. But ought not that very assurance of his faithfulness, and of the fact that he will perfect that which concerneth us, to appeal to our hearts to trust him better, and to have done with our clever, fussy attempts to manipulate events in order to reach the goal of His intention? May it be given to us to trust him wholly, and to wait patiently for him.

## Notes From the Foreign Society

The Sunday-school at Marshall, Mo. sends an offering of \$630 for Foreign Missions.

Dr. L. F. Jaggard and wife of Longa, Africa, have returned on their first furlough and are at home in Des Moines, Ia. They have done splendid service at this new, prosperous station on the Bosira River.

Word comes from Luchowfu, China that the attendance is one-hundred and eighty in the Chinese Sunday-school. They have great need of a chapel for their work. The missionaries are building an addition to the overcrowded hospital at this station. They expect to raise \$3,000 Mexican from the Chinese for this building. The hospital is in great favor among the Chinese. There are over thirty-five thousand treatments in this institution each year. Dr. James Butchart is the medical missionary.

Leslie Wolfe of Manila, P. I. reports that there were seventeen baptisms in the Tagalog Province during April.

Because of the generous gift of R. A. Long in the building of the Girls' College, Tokyo, Japan, the building has been named for his deceased mother. It is now called the Margaret K. Long Girls' School. A bronze tablet with this inscription was sent by Brother Long and on June 6, F. M. Rains made the dedicatory address.

Secretary F. M. Rains landed at San Francisco on June 23, after an extended tour of the mission fields. He writes that he is very happy to get back to America. He will visit the Portland convention before returning to Cincinnati. His visit to the mission fields has been of untold value to the work. Everywhere he has counseled and planned with the workers. The information he brings back will be of great value to the Executive Committee. Mr. and Mrs. Rains have visited Hawaii, Australia, Ceylon, India, China, Philippine Islands, Korea and Japan.

A letter from O. G. Hertzog who has been visiting in China this year brings the news that the new hospital for Dr. Osgood at Chuchow is nearing completion. Brother Hertzog has been superintending its construction. He and Mrs. Hertzog will return to America this winter by way of India, Palestine and Europe.

The receipts have improved much in the last week. Both the Sunday-school and the churches are gaining.

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## The Founders of German Hymnody.

MEADE E. DUTT.

The 16th century marks the beginning of one of the great transitional eras in history. The western world had just been discovered about which hung a curtain of mystery and romance. The spirit of the Renaissance was sweeping through France, Germany and England. Guttenburg had discovered that impressions could be made with moveable types and the social cauldron was emitting odors of the coming reformation. There were two great scholars who aided the reformation very materially; Erasmus who "laid the egg that Luther hatched," and Reuchlin, who, though not in sympathy with either Luther or the reformation, aided it indirectly. Both these men were university professors and their teaching was leaven in the hearts of their students.

About this time Ulrich von Hutten began to call on his countrymen to assert their national unity and ancient rights against the Italian priests and Spanish mercenaries. He was very materially aided by the hymns he wrote. He discarded the Latin and wrote in clear, ringing German. He succeeded in making himself heard among the German masses and paved the way to the Reformation. At one time he was forced to seek an asylum in the castle of his friend Franz von Sickingen and while there wrote the following hymn which became a favorite with the earliest adherents of the Reformation. "I have ventured it" was Von Hutten's motto. I give the first two and last two verses.

### "ULRICH VON HUTTEN'S SONG."

I've ventured it of purpose free  
Nor yet my deeds I rue;

I may not win, but men will see  
My heart and life were true.

'Tis not my own I seek alone,  
This they must know at least;  
'Tis good of all, though me they call  
A foe to church and priest.

But I will let them spread their lies  
And chatter as they will;  
If I would but the truth disguise,  
And tongue and pen keep still,  
Flatterers enow were mine, I trow,  
Now I'm a banished man;  
Yet think not I afar to fly,  
Time yet will change the ban.

Now if my nation's gallant youth  
Will not my warning take,  
And bravely stand for Right and Truth,  
It grieves me for her sake,  
I must depart with heavy heart;  
Yet deem not all is o'er,  
Come foul or fair, I'll not despair,  
But mix the cards once more.

No courtier's crafts shall me affright,  
Though deep the game they've played;  
An honest heart that loves the Right,  
Can never be dismayed.  
Full many a name will join the game,  
Nor life nor wrath will cherish;  
Up! burghers grave and horsemen brave  
And let not Hutten perish!

The figures of "mixing the cards" and "playing the game" strike one as rather unusual for a religious hymn but they were doubtless very strong in those days.

Justus Jonas was a warm friend and co-laborer with Luther. Of him Miss Winkworth says: "He was not merely a good theologian, but a skilful jurist, and naturally had to take part in all the many discussions and conferences in which the evangelical doctrine gradually assumed definite form and consistency, and the legal and political rights of its adherents were ascertained and asserted. . . . On one occasion a Spanish officer quartered in his house received a large bribe to assassinate him, but was so much im-

pressed by the piety, integrity and kindness of his intended victim, that he confessed his purpose to him and entreated forgiveness. . . . What he did for hymnology was to help Luther in preparing metrical German versions of the Psalms, choosing, by preference, as one can well understand, those which speak of David's suffering from his enemies and trust in God's deliverance." The following are three verses from his metrical version of

### "PSALM 126."

1  
If God were not upon our side  
When foes around us rage,  
Were not Himself our Help and Guide  
When bitter war they wage,  
Were He not Israel's mighty Shield  
To whom their utmost crafts must yield,  
We surely must have perished.

3  
They call us heretics and lie  
In wait to spill our blood;  
Yet flaunt their Christian name on high  
And boast they worship God.  
Ah God! that precious name of Thine  
O'er many a wicked deed must shine,  
But Thou wilt once avenge it.

7  
But heaven and earth, O Lord, are Thine,  
By Thee alone were made,  
Then let Thy light upon us shine,  
O Thou, our only aid!  
Kindle our hearts to love and faith  
That shall be steadfast e'en to death  
Howe'er the world may murmur.

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